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THE MISSIONARY SURVEY



JANUARY, 1915



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CHRISTIAN
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RELIEF



FOREIGN
MISSIONS

PUBLICATION
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SABBATH
SCHOOL
WORK

THE PRESBYTERIAN CHURCH IN THE U.S.
AT HOME AND ABROAD

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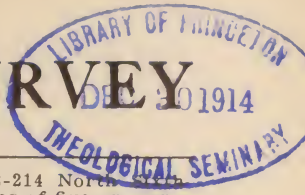
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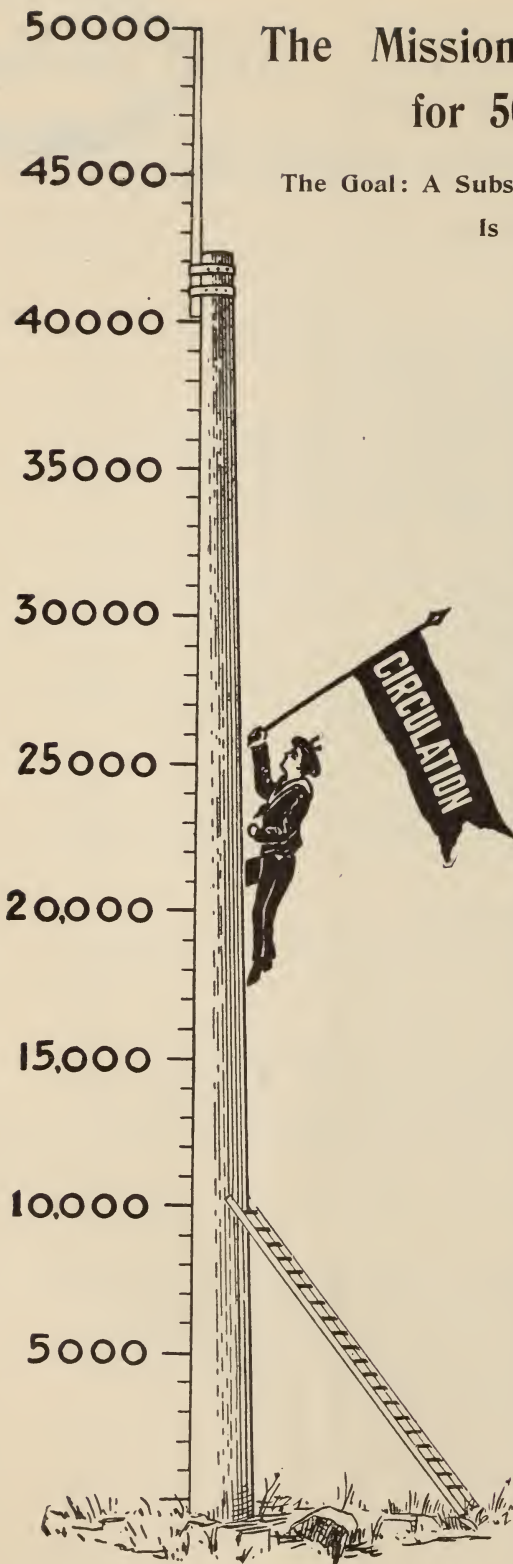
*From Rev. W. H. DuBose, Pastor,
Farmington (Mo.) Church.*

Last year we decided to put the MISSIONARY SURVEY into every home of the Church, and we did so. *The result has been that, in spite of two heavy business failures in our congregation, costing local Presbyterians thousands of dollars, and also in spite of an almost total loss of crops last summer, through the severe drouth experienced, yet our gifts are as good (if not better) this year as they were last.*

Some of my men who were not missionary in their interest are reading the MISSIONARY SURVEY and the spirit of Missionary interest is increasing in our Church.

*From Rev. Lynn F. Ross, Pastor,
Jackson (Mo.) Church.*

I enclose a list of 95 names and check to cover, which places the MISSIONARY SURVEY in the home of every member of our Church.





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FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH NASHVILLE, TENN.

MONTHLY TOPIC—MID-CHINA.

THE Chinese Republic, which came on the stage with such a flourish of trumpets a short time ago is now only a memory and not a very pleasant one. The career of its hero, Dr. Sun Yat Sen, proved to be a veritable anti-climax. Within a few brief months after his spectacular triumphant entry into Peking in a red chariot pulled by white horses he was again an exile, preserving his life only by living in concealment.

Perhaps a more pathetically incompetent deliberative body was never assembled than the Chinese Parliament proved to be, so far as accomplishing the task which it undertook is concerned, and one can scarcely refrain from sympathizing with the President for losing patience with it and turning it out of doors and taking all the reins of government into his own individual hands.

The aftermath of the revolution, the destruction of authority, the paralysis of trade and the recrudescence of brigandage on a scale never witnessed before even in China, is what some cool-headed people prophesied and what, now that we are able to look at things in a calmer light than was possible two years ago, we may see was naturally to be expected.

As all these matters are under constant discussion in the secular magazines, we will not take up our space with them, our concern with them being only as they affect our opportunity for missionary work. On this aspect

of the matter we quote at length from a communication sent us by Dr. P. Frank Price. Dr. Price writes as follows:

"The future we may not forecast or even guess at, but we have this confidence that He whose hand has been seen so plainly in China's history for 4,000 years will continue to guide. His Providence has in mysterious ways prepared the way and opened the door of opportunity, and His grace has prepared the church to enter, and we may be sure that the good work which He has begun, He will perform until His purpose is completed. If there are upheavals and reverses yet in store, they will no doubt result as other upheavals and reverses have resulted, for the furtherance of the Gospel. It is to the glory of the church, or rather, I should say, the glory of her Lord, that through all the political changes of the past three years, the opportunity to proclaim the Gospel and to pursue the ordinary lines of missionary work has remained unchanged.

WHAT OF MISSION WORK?

There has never been access in China to so many classes of people as there is now, nor were there ever before so many and so united agencies at work for the uplift of the people and for the promotion of the Gospel of Christ. In the China Year Book (a closely-printed volume of over 300 pages), which has just been issued, we find that there are laboring in China, 1,941 male



Unbinding a Chinese lady's foot in a Christian Hospital in China. (An evidence of advance.)

missionaries, 1,441 married women, and 1,572 single women, making a total of 5,186 Protestant missionaries. Besides these, there are 17,879 Chinese workers. Before all of these there lies an open door. As a result of their work, there are 3,419 organized congregations. There are 235,303 church members in full communion, and there is a Christian constituency of 256,209. Among the agencies at work, there are 4,128 elementary schools with a total of 96,371 pupils. There are 436 higher elementary schools with 22,279 pupils. There are 38 colleges and universities with 3,689 pupils. While the government schools are being suspended or reduced in numbers, these future citizens of China are passing through the mission schools. In the medical work, a most important arm of evangelistic work, there are 435 missionary doctors in the field, 300 being men and 135 women. Working with these are 112 nurses and 1,364 Chinese assistants. There are 264 hospitals caring for 126,788 patients per year. Through the dispensaries there passed last year,

2,129,774 patients. The number of Christian books distributed during the year was 12,927,333.

The organization of the China Continuation Committee is an important development in the work of missions in China. This Committee is composed of 65 members, one-third of whom are Chinese, and represents as far as possible, all of the great missionary interests throughout the country. It links up the work of missions in China as a whole with the World Continuation Committee, and it is also a bond of union between all of the Christian organizations throughout the country. Its members represent all of the provinces as they do all of the great denominations and societies, and at its last meeting there were members of the Committee who had to consume three months in their journey to and from Shanghai, where the Committee met.

In the Continuation Committee and throughout the country at large, the work of evangelism has been brought prominently to the front. In all of the resorts where missionaries congre-

gate during the hot weeks of summer, there were conferences on the subject of evangelism. Beginning on the 16th of September and ending in the early part of December, Mr. Sherwood Eddy is holding great evangelistic meetings in thirteen cities of China. The places of meeting are Tientsin, Peking, Pao-tingfu, Soochow, Foochow, Amoy, Hongkong, Canton, Nanking and Shanghai. For all of these meetings careful preparation has been made or is being made, and the object of the meetings is to reach in large numbers the hitherto unreached upper classes among the scholars and merchants who are so important a part of the population in these great cities. In many instances, persons specially chosen have been set apart to work for six months in connection with this campaign, one missionary and one Chinese in each city. Not only the preparation, but the follow-up work is being carefully planned, and with the experience of the past to guide, and upheld by the great volume of prayer that is being offered for these meetings, great things are being looked for.

OUR OPPORTUNITY.

In all of this work at this time, American missionaries and American churches are being called upon to have the most prominent part. It is to America that China now looks as her best friend. It is Americans who are, because of their nationality, aside from any personal reasons, the most popular and influential among the Chinese at this time. It is to America that we may look more than to any other country for the continuation of the regular support for mission work. English and European missionaries are being hard hit by this awful war, which, by the way, is most hard of explanation to a heathen people. The income of all English and Continental societies is being reduced, and that of some of the German missions has been so cut off that many of their institutions have had to be closed, and their

missionaries are cut off in some instances from any support from home whatsoever. From the standpoint of the need and the opportunity there is every reason why the American churches should do more than they have ever done before. It is the opportunity of the churches of the West to serve the waiting, weary millions of the new and struggling Republic of the far East.

THE WAR AND FOREIGN MISSIONS.

Less than six months ago the German and English fleets were having a holiday celebration together in honor of the completion of the Kiel Canal and the Kaiser was promenading the deck of a British war ship in a British Admiral's uniform. To the outside world a conflict between these two great powers, bound together by so many ties of kinship and mutual interest would have seemed unthinkable. Both of them had for half a century been making unprecedented development along commercial lines and in all arts that belong to a peaceful and quiet life.

In the wonderful scientific achievements of these fifty years Germany took the lead. She was the world's school mistress in all that pertains to man's mastery over the material nature. While she was giving general instruction in these matters to all comers, she was also carrying on some secret investigations of her own and making discoveries and inventions which she did not communicate to others. These were first brought in evidence at Liege and Namur. The other European nations were also making hopeful progress in that line, but, as recent events show, were not quite able to keep pace with Germany.

A favorite theory of political philosophers has been that such discoveries were the best possible guarantees for the preservation of peace. It was said that with such implements of war as the nations of Europe were now supplied with, the uncertainty of the issue

and the possibility of destruction in the case of any one of them would be an effectual restraint against proceeding to actual hostilities. One thing, however, which has been left out of account in all such reasonings is the demonic element in human nature. When that element is once thoroughly aroused, no fear of consequences has ever prevented it from asserting itself, and it is asserting itself today on a scale such as has no parallel in the previous history of mankind. All the engines of destruction that all the mechanical geniuses of the world have been able to devise are now in ceaseless operation on land and sea, in the air and under the sea. The censorship of the press makes it impossible to secure any accurate information as to the havoc they have wrought up to the present date, but we know that it has been appallingly great. Engagements that would have been called great battles in any former war are merely "advance guard actions" in this one. The annihilation of a small nation like Belgium is one of the minor incidents of the conflict. Two-thirds of the world are now actually engaged in the war, and in the remaining one-third there is scarcely a hamlet or a home that is not in some way affected by it. An inhabitant of some other planet looking at us might well suppose the world to have become "a huge mad house deserted by its keepers."

IS THIS A WAR OF CHRISTIAN NATIONS?

A writer discussing this subject in *The Quarterly Register* remarks, "the saddest feature of it all is that it is a war of Christian nations." But is it a war of Christian nations?

To what extent was France a Christian nation when for 350 years, from Simon de Montfort to Catherine de Medici, she was engaged in the systematic slaughter of those of her subjects who chose to think for themselves on religious subjects? The Massacre of St. Bartholomew was not a unique event

in French history, but only the spectacular culmination of a long series of similar outrages.

From those days on down to the present, Christ has not been without loyal and faithful witnesses in that land, but the general character of the so-called Christianity which has prevailed there, and which until recently was established and maintained by the government, was such that almost the entire body of educated Frenchmen have re-acted from it into open and avowed infidelity.

To what extent is Germany, as represented by her ruling powers, a Christian nation, when she proclaims to the world that sacred treaties and the rights of weaker peoples are not to be considered when they stand in the way of her plans of imperial expansion, and that might makes right for Germany in view of the benefit that would accrue to mankind from the supremacy of her civilization and culture?

To what extent was England a Christian nation when she was forcing on helpless China, simply for the money that was in it, the opium trade which for nearly three-quarters of a century wrought devastation in that land?

There were always Christian people in England who bitterly protested against this national crime, but they were neither numerous nor influential enough to control the government by which it was perpetrated.

As for the Christianity of Austria and Russia, there is neither time nor need to speak of it.

The truth is that a Christian nation is something which has never yet existed on the earth. Christianity has influenced the lives of all the nations engaged in the present war, but has exercised a controlling influence in none of them. The fundamental principle on which their social, industrial and political life is organized is the principle of competition, which is the very opposite of that "law of Christ" which teaches men and nations to bear

one another's burdens in a spirit of mutual helpfulness and co-operation. Their competing interests have been the occasion of the building up of the armaments which are now being put to such fearful use and the very existence of which, so far from being any guarantee of peace, made war sooner or later inevitable.

SIGNS OF THE TIMES.

While we have no prophecies to make concerning the final outcome of the war, it is both our privilege and duty to study the signs of the times, and our belief is that we are about to see illustrated on a stupendous scale, a principle which prevailed in the progress of God's kingdom from the very beginning, namely, *that the accomplishment of salvation necessarily carries along with it a work of destruction.* In Old Testament times this principle was illustrated continually, but especially in certain great crises like the deluge, the crossing of the Red Sea, the Babylonian captivity, and the destruction of Jerusalem. It has had numerous illustrations in later history in those occasions when God has used war and other agencies of destruction to remove things which stood in the way of the progress of His kingdom which could not be otherwise removed. It is a fearful price that is being paid, but even this price is not too great if, as the final outcome of the present strife, the world shall see the end of militarism and of those forms of government that make it possible for the few to exploit the many for their private benefit, and of those ecclesiastical establishments that have never failed to ally themselves with the powers of oppression by which they are supported, and which in this way wholly misrepresent the Christian name by which they are called.

There are a few things which, even in these dark days, may give us cheer and hope. Men everywhere are being awakened to serious and solemn thought, and the Church of Christ is

having, as it well may have, great searchings of heart. It is probable that prayer, that forgotten secret of the Christian life, is being resorted to more than ever before in the history of the Church. The call to self-sacrifice for the relief of suffering is receiving a generous response.

One danger is that many of God's people will find the money which they contribute for the relief of suffering produced by the war in the wrong place. To take the funds which they would otherwise give to Home and Foreign Missions for that purpose is not the kind of charity that is called for. No greater calamity could befall the cause of Christ than the lessening, at a time like this, of the missionary efforts of the churches that are not involved in the war. The obligation is thrust upon us not only to maintain our own work at its highest possible efficiency, but also to help the Missions of those churches that are rendered helpless for the time being by the war. We need to pray more earnestly for the Spirit of Christ, to look not only on our own things, but also on the things of others. And along with our prayers we need to strive with a new earnestness and liberality to relieve the distress and to heal the wounds that man's inhumanity is making, and so to fulfil the law of Christ. Meanwhile, let us "have faith in God." The Prince of Peace has not come into the world in vain. The gospel of peace is slowly but surely doing its work. The things that are shaken are being removed, that those things which cannot be shaken may remain. Wherefore, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear, *for our God is a consuming fire.*

WHY ARE THERE NO CHRISTIAN NATIONS?

Our own country is the one in which Christianity has had the

freest hand; in which it has been least trammelled by complications with the State or by those things that the church in other Protestant nations inherited from the corruptions of Romanism. For that reason we believe it is true that Christianity has exerted a larger influence on the national life of the United States of America than on that of any other country. This is shown by the fact, for one thing, that there has been for the last quarter of a century more of Christian altruism in our foreign diplomacy and in our dealings with weaker nations than in those of any other nation.

And yet it is true that nowhere in this broad land is there a single community that is wholly dominated in its business, social, political and religious life by the Spirit of Christ, and the Christian character of the country as a whole is far below that of its best communities.

The reason why there are no Christian nations we believe to be the simple fact that the Church has not yet discharged its great commission. It has given the gospel to only a part of the world instead of to the whole world. For this reason the conquering type of Christianity, the one which our Lord intends shall finally possess the earth, has never yet been fully realized. Our religious types are all national and provincial and are therefore more or less one-sided and incomplete. The masterful and aggressive energy of our Anglo-Saxon type which is manifesting itself today on European battlefields needs to have incorporated in it the humility and docility of the African, the endurance and practicality and peaceableness of the Chinese, the loyalty of the Japanese, and above all the spiritual intuition and mysticism of India to produce the true cosmopolitan and world-conquering type. One re-

ward which the Church will receive for its obedience to the command to give the gospel to all nations, will be that from all nations it will receive the increment of power and the elements that will fit it for its world-conquering task.

It is true also that the Church's endowment of spiritual power necessary for that end is made dependent on the fulfillment of the great Commission. World evangelization must precede the real Christianization, not only of the world as a whole, but of each individual nation. As surely as God's word is true we must reckon with this element of our Home Mission problem. The road to the Christianization of America lies by the way of India and China and Japan and Africa. When the Lord looks down on a church that has actually obeyed His last command, then the windows of heaven will be opened above it and the promised times of refreshing from His presence will come, and His kingdom will have that complete triumph over all the powers of evil which has been spoken by the mouth of all the holy prophets since the world began. The new Jerusalem, the city that lieth four-square, symmetrical in all its proportions and adorned with all conceivable beauty, will descend out of heaven from God. And they shall bring the glory and honor of *the nations* into it, and *the nations* of them that are saved shall walk in the light of it. These will be Christian nations, and because they are Christian, their national life will be organized on the principle of Christ's law of love instead of on the principle of their competing interests. And then wars will cease to the ends of the earth because the occasion of war has been removed. Then His kingdom of peace will come, and His will of peace be done on earth as it is done in Heaven.

From Mrs. P. B. Parks, Rock Hill, S. C.:

I shall do my best to increase the as it fills a great need in every home.

circulation of THE MISSIONARY SURVEY,

A LETTER FROM THE EXECUTIVE COMMITTEE TO THE
MISSIONS.

Dear Brethren:

At the meeting of the Executive Committee today I was instructed to send to all our Missions a communication with reference to the European war and its relation to our work.

In the first place, we think it worth while to call attention to the proclamation of President Wilson issued at the outbreak of the war urging upon all American citizens at home and abroad, representing a neutral nation, the strictest neutrality in speech and writing. We are glad to say that nothing which we have seen in public print and nothing in our correspondence from the field so far is subject to criticism in that regard, and we have full confidence in the wisdom and discretion of our missionaries. We feel, however, that a word of caution is not out of place at this time when so much may depend upon the retention of the friendship of the warring nations by our country in its capacity as a possible mediator and peace-maker.

We are thankful to report that up to the present time, notwithstanding the great disturbance in the business world and the paralysis of so many lines of business, there has been no actual falling off in our receipts as compared with last year. We have not, however, been able to make the gain that is necessary to enable us to pay off our debt and take proper care of the work. The destruction of the cotton market by the war causes us to look forward with much anxiety to the next few months covering the time of year when we usually receive the larger part of the contributions of our people living in the cotton section. Also, such destruction of the world's resources as is now going on prolonged for any considerable period cannot fail to react disastrously on the business conditions of the entire world and to diminish the financial ability of our people to support the work. Therefore, while it is our purpose to pay our appropriations already made in full, so long as we find it possible to do so, we feel it necessary to urge upon the Missions the exercise of every possible economy in their expenditures and the making of preparation by them for possible enforced retrenchments later on in case the war should be prolonged.

To this end we suggest that conferences should be held with leaders of the native churches, at which the whole situation should be laid frankly before them and their co-operation secured in the largest possible development of the principle of self-support.

Might it not also be advisable to invite the attendance on such conferences of influential persons who are not Christians with the view of disabusing their minds of the impression that Christianity is in any way responsible for what is happening today in the so-called Christian nations engaged in the war?

When the war first began the Committee thought it wise as a cautionary measure to cancel the sailings that had been arranged for some of our missionaries at home on furlough. Since then, however, those whose furloughs have expired are being permitted to return. With reference to missionaries on the field whose furlough is due, would it not be advisable, in order to economize in the item of traveling expense, for those of them who in their own judgment and the judgment of their Missions could do so without disadvantage to health or unreasonable sacrifice of any kind, to defer their furlough until next year? We also request the Missions to have ad-interim committees appointed to revise the estimates sent in for the coming year and to report to us whether it may not be found possible to eliminate some things contained in these estimates and thus reduce our necessary expenditures for the coming year without serious detriment to the work. While our plans for the enlargement of the work cannot be abandoned, we consider that present circumstances make it absolutely imperative that they be postponed.

We deem it unnecessary even to suggest to the Missions the greatest possible kindness to missionaries in their territory from the warring nations. In the case of any such missionaries known to you whose personal support has been cut off, you are authorized to minister to them to the extent of preventing absolute suffering on their part and to report to us the amount used for that purpose. We think it not impossible that contributions may be obtained from Christian people from those nations residing in this country to reimburse us for any such expenditures that may be necessary. At any rate, while we do not think that any special appeals for enlargement and equipment should be made at the present time, we believe that a special appeal for this purpose would be justified and that it would meet with a generous response.

With earnest prayer that these days of tribulation and distress of nation may be shortened, and that the good which the Ruler of the world intends to bring out of it for His cause may speedily appear, we remain,

Cordially and fraternally yours.

MEDICAL WORK AT KASHING.

DR. W. H. VENABLE.

MEDICAL work has been carried on in Kashing for eighteen years, and the hospital, or in-patient work, has been carried on for fourteen years. During this time there has been an almost constant increase of the patients of all classes, except during the two absences of Dr. Venable on furlough. This increase has been most remarkable since Dr. Hutcheson's arrival in China, that is during the last six years. In that time the number of our out-patients has doubled, the number of operations under general anæsthesia has tripled, the in-patients and the maternity cases have quadrupled. It is evident that no one could have foreseen such an increase, and it is natural that our present accommodations are utterly inadequate to meet the demand for the efficient treatment of such a large number of patients. If the present rate of increase continues for the next few years without adequate provision having been made for it, it will mean disaster to our work. The increase has not only stretched our accommodations to the

almost, but it is making a heavy strain upon our present working force. Our present force of nurses is not large enough to take care of the patients, and yet this year we have had to refuse a number of applications from would-be nurses, because we had no place to put them.

The situation in regard to in-patients is most urgent. We often have to put two patients in a bed and sometimes they have to sleep on the floor.

We are turning away in-patients in increasing numbers, and such a course, if too long continued, is apt to do the hospital serious injury.

The very life of the hospital demands an increase of room for in-patients and nurses.

Of course it would relieve the situation immensely, if we could get the \$5,000.00 gold that is already on the estimates of the five-year call for the hospital work at Kashing. As there seems to be so little hope of getting this money now, it seems that we are obliged to look in other directions for relief. Financially we may get some help by putting off self-support a few years longer and using part of the hospital income to remedy some of our most pressing difficulties, and we earnestly hope the Mission will give us its support in this policy.

During the past year we have had an unusually large number of difficult and dangerous cases. We have had large numbers of stab and gunshot wounds, sometimes complicated with protrusion or wounds of the intestine. In one case a boy was gored by a buffalo in the abdomen, and in the protruding intestine was a puncture, which had been made by the horn of the buffalo. The puncture was carefully closed, the intestine cleansed and replaced and the external wound sewed up. The patient made a perfect recovery. We have had a great many cases of cancer of the



A Patient in the Kashing, China Hospital.

breast and also of stone in the bladder. We have had a number of cases of skin grafting and also of removal of part of a rib for suppuration in the pleural cavity. We have had cases of abscess of the spleen, rupture of the spleen, rupture of the intestine, abscess of the liver, appendicitis, gall stones, ovarian tumors and hernia. One old man seventy years old was operated on for a large hernia and went home completely healed on the 13th day.

On operating days we usually have from five to ten operations under general anaesthesia. We keep two operating rooms running and often have three patients under ether at the same time.

Our maternity work is growing so fast that soon we will not be able to overtake it. We are now having about 160 cases a year.

The hospital is enjoying greater popularity than at any time in its previous history. Patients of every class are crowding in from towns and villages far and near, and even the families in the City of Kashing who are considered to be the most prejudiced against foreigners and things foreign are beginning to patronize the hospital freely



Men's Hospital and Operating Room, Kashing China.

Some of our patients, mostly women, are grateful enough to make a donation to the hospital when they leave. One wealthy lady, who had been operated on successfully for gall stones, gave the hospital \$300.00 (Mex.). We wish there were many more like her.

A year's work at our present rate represents

30,000 visits to the dispensary,

1,900 in-patients,

700 operations under general anaesthesia,

160 maternity cases.

NORTH SOOCHOW JOTTINGS.

MRS. ANNIE B. WILKINSON.

OUR girls' school has opened with an unprecedented record. There are now over fifty girls enrolled and many others coming. This new term found Miss Fleming at her post as usual, ready to receive the girls, some of whom she has had since babyhood. Three of our teachers this year are young ladies who learned their A. B. Cs. from Miss Fleming long years ago. I once heard a celebrated speaker lecture to a Y. M. C. A. convention and his subject was "Stickability." This flourishing school stands today as a monument of this predominating quality in our beloved teacher, who by

faith and hard work and fixedness of purpose has succeeded, and in spite of unsurmountable obstacles, has built up a work which will be a lasting credit to her name and honor to those who sent her to China twenty years ago. Girls have gone out from her training to take their places as wives, mothers, and teachers, and nothing delights her more than to have them come back to see her, bringing their babies or accounts of their school work. She has now in training two girls who are betrothed to young men who are candidates for the ministry. Miss Dzen, who graduated last June, is now teaching and is also giving music lessons.

This is a new departure for our pupils and one of which we are justly proud. Miss Beard began at once to teach music and carried on the advanced classes. These pupils in turn are teaching beginners, and in a few years we hope to supply the crying need for native music teachers. The new desks from U. S. A. have arrived and we feel truly grateful to Mrs. George C. Smith for this further evidence of her love for and care of the school.

The hospital was kept open all summer. Classes will begin on October 1st. One of the senior boys has gone far away into Honan to help in a mission hospital. Letters of inquiry are constantly coming both for medical men and trained nurses and positions are offered them before they finish their course. Cases in the wards grow monotonous though occasionally something new is sprung upon us.

Last summer a young fellow, to spite his father, attempted suicide by cutting his throat. His meat-chopper was dull, however, and the job was only a partial success. He severed the windpipe and made two small incisions in the cesophagus. He must belong to the class of "the fittest" for he survived. At first they fed him with six pints of milk a day poured into his stomach through a rubber tube. An instrument was inserted in the windpipe where his throat was cut and he breathes through this instead of his nose. He seems to be sorry it ever occurred, though he

never says so. In fact, he has lost all power of speech. He makes signs with his hands, however. He is up and about and taking things easy. Dr. Mooney has sewed up his throat and is now planning to connect up his windpipe. We wish him success in this tedious and difficult operation.

Since our return from Mission Meeting, Sunday school has been reorganized, and there is much enthusiasm among the teachers and officers.

We have much reason to be proud of our newcomers, Miss Beard and Miss Howard. Both have taken classes in S. S., and are helping in many other ways. Dr. Davis has his hands full of teaching and preaching.

Miss Sloan loses no opportunity to forward the work in her Bible Training School as well as her day schools and the street chapel.

Cheering reports come from Mr. Haden's out-stations and the band of Christians is growing larger every year in the U-tsen district.

Louis has gone to Shanghai to the school for American children. He seems quite happy there but lonely is the compound where there are no foreign children.

Mr. Holman is with us this week and we hope through him to send home some realistic phases of the work done both here in the Elizabeth Blake Hospital and in the girls' school.

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FURLOUGH IMPRESSIONS.

REV. J. MERCER BLAIN, D. D.

"Aren't you glad to get back to China?" I answer, "Yes." "Didn't you get tired of America?" I answer, "No."

The thrill which one feels as he sets foot on American soil after an absence of years cannot be described in words but it stirs one's blood and in spite of his years of quiet life in the East, he becomes again, like all around him, the "restless American." There is a qual-

ity in the very air you breathe which is lacking in other countries and there's something in the familiar scenes which makes you gaze with wide open eyes as you whiz along on a limited train or walk the streets of your native town or sit on the veranda of your country friend's quiet home. It is easily explained—it is *home* and will continue to be. But it is about the church and

not the country that we started to write.

The first impression made on a missionary as he comes in contact with the home church is that there is far greater intelligence on Missions than ever before. This is due largely to the widespread interest in mission study, which has been pushed not only by the educational department of our Executive Committee and by some of our pastors, but especially by the interdenominational Missionary Education Movement. The new Woman's Auxiliary, with its Presbyterials, Synodicals, and Council, is also doing most valuable work along this line. The Women's Summer School of Missions at Montreat sent scores of our earnest women back to their homes in every part of the church with new intelligence and inspiration in regard to Missions both home and foreign. The five minute (in some place fifteen minutes once a month) missionary programs in the Sunday schools are stirring up the children everywhere. The systematic use by our executive secretary of missionaries at home on furlough is doing a great deal to pour missionary information into our churches. The day has passed when a missionary can entertain an audience with a few curios and some chit chat about the food and dress of the Chinese, but carefully prepared addresses full of information, are appreciated, as is manifest by the welcome everywhere accorded missionaries.

Another impression which one could not escape was the earnest spirit of evangelism. The last Assembly, which was an educational one, by an enthusiastic standing vote, agreed that the next Assembly should be an evangelistic one. Dr. Chapman's meetings at Montreat were all on that subject. His special meetings for ministers, church officers, young people, all had the one object in view, namely, to stir up interest in the real work of the church—evangelism. Six hundred persons en-

tered into solemn covenant to pray every day that at the next Assembly there might be reported the greatest ingathering of souls ever known in our beloved church in one year. Let us every one in China enter into this covenant with the people at home.

One of the greatest assets of the home church in the opinion of your humble correspondent is MONTREAT,—yes, spell it with capital letters. At this truly beautiful retreat, where in the country one enjoys all the conveniences of a city, surrounded by majestic mountains, with rugged trails to climb, superb views to delight the eye and sparkling water right out of the rock to refresh the physical man,—surely the God of nature who has made it all so beautiful cannot be far away. At such a place our church has an Assembly that is not surpassed by any in the country. The program presented at the two months of conferences gives an opportunity to study every phase of Biblical thought and of church life and to learn from experienced leaders practical plans for advancing the kingdom. Young men and women, boys and girls, and even the tiny tots are all provided for in the program, which includes not only conferences, but kindergartens, athletics, amusements, sports on land and water;—the latter in the picturesque lake, which with its reflection of scores of lights at night makes one feel as he crosses the bridge that he is in "sure enough" fairy land. It was in the auditorium at Montreat after an appealing sermon, but in a quiet hour free from all excitement, that we saw twenty-six young Christian boys and girls stand before an audience of twelve hundred people and consecrate their lives to God to be used of Him "anywhere and in any way" that He might direct. What may that not mean to our church? We are to be congratulated on having a place where home and foreign missionaries, pastors and church officers, Sunday school teachers

and other leaders may not only recuperate physically but go home spiritually refreshed and refurnished, and

with new hope and inspiration for the future.

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East side panoramic view Elizabeth Blake Hospital, first section, Soochow.



Insane Ward, built by the Chinese at the Elizabeth Blake Hospital, Soochow.

MEDICAL EDUCATION IN CHINA.

DR. R. T. SHIELDS.

THE Medical Arm of the Missionary Service has been greatly blessed by God and used of Him in many heathen lands; in no country more than in China. There are today over 500 medical missionaries, almost all British and American, united into an association, which meets tri-annually, publishes a bi-monthly journal and has a committee in charge of the translating of books and the making of a Chinese medical nomenclature. There are about 230 hospitals owned by the various missions.

But what are 500 physicians and 230 hospitals among 400,000,000 people? Many of our medium sized cities have more doctors than all China.

The policy of the missions in the past was to scatter the physicians over as wide an area as possible. And this was the wise thing to do under the conditions of the past. Pioneer work is extensive rather than intensive.

But there is a revolution going on in China—it has been coming for years—a social, intellectual and religious as well as political revolution. New conditions are arising and therefore new problems. It is high time that

the medical missionaries as well as the preachers asked the question: What of the future? It is well recognized by all that Foreign Missions in any land are but temporary. China must ultimately be evangelized by her own people. The Church will be the Chinese, not the American or English Church.

Until very recent years not only the people at home, but most of the missionaries on the field were so appreciative of the pioneering work done by the medical missionaries that they did not consider the future. Medical work has been the greatest single agency in breaking down prejudice and winning a friendly hearing for the Gospel and thousands of bodies have been relieved and souls saved in our hospitals. But pioneer work is essentially temporary. It does away with the condition which called it into existence. The doors are wide open to the Gospel in most sections of China and there is increasing demand for Western medicine which will simply overwhelm our missionary physicians unless they receive reinforcements. And are these reinforcements to come entirely from foreign lands? No, we should not, even if we



Faculty, Elizabeth Blake Hospital Medical School, Soochow.

could, attempt to send enough physicians to China to meet her vast needs. These needs are to be met, not by importing foreigners, but by training natives. Some of the early medical missionaries realized the necessity for this, and medical education was undertaken on a small scale in certain centers. But under the old policy of scattering the forces, each doctor had to be superintendent, consultant, specialist, nurse and pharmacist all in one and there was not much time to train assistants. In spite of the handicap of these conditions many very efficient assistants and practical physicians were developed. Some will say, "Why will not this policy serve now? Why expensive medical schools? Any old training is better than that of the old-time quack." China is changing rapidly—what *was* good enough to command respect and *is* good enough to command respect, *will not be* good enough in the future. China will have a medical profession and men who are to be leaders in that

profession must have a thorough education. There were several reasons for not establishing medical colleges in the past there was the lack of a sufficient force of teachers, the lack of an educated constituency from which to draw students, the lack of denominational co-operation. Now the time has come when the pioneer extensive policy of medical missions should be changed to an intensive policy. What we need at present is better medical work—not more quality rather than quantity. The China Medical Missionary Association in January, 1913, passed very strong resolutions emphasizing the value of first class medical schools in some of the large centers and urging that "the staffing and thorough equipment of these centers should take precedence of the opening up of new medical work throughout the country." The Association did not belittle in the slightest the need of hospitals, but they recognized the fact that many of the medical missionaries were scattered



Medical Students of the Elizabeth Blake Hospital, Soochow.

over large areas and that efficient work could not thus be done. "We have arrived at a stage in China when medical work in the name of Christianity should be of the highest order * * * * small and poorly equipped hospitals should unite to form thoroughly equipped institutions." Medical schools will train men and women to assist in and ultimately to run our mission hospitals, thus making it possible for these institutions to continue as active evangelizing centers. Suitable graduates will be kept as assistants in the colleges and will ultimately become the professors.

Physicians will be trained to go into private practice or Governmental employ.

Medical schools, if conducted by Christian professors, are direct evangelizing agencies. Most of the students come from mission schools where they can receive sufficient preliminary instruction, but many come who do not know of Christ, but who learn of Him and accept Him in the medical school.

There are eight places where union medical schools are being built up, or

planned for. The Peking school is the oldest and largest. The Southern Presbyterians are especially interested in the medical department of the University of Nanking, which they, in union with the Presbyterians North, Methodists North and South, Baptists North and South, and Disciples of Christ maintain. This school has recently had some additions to the faculty and this fall we expect to have seven American doctors giving their whole time to the school and hospital, and several others who will help more or less. The first class was graduated in 1914—10 men—nine are at work for the missions. At present there is one class of sixteen men. A new class is to be admitted this fall. Until we get the fifteen professors we need on the faculty, we cannot admit a class every year.

This policy of establishing medical schools makes a new call for volunteers—men and women trained in laboratory and other technical work, to teach. There is, of course, the same need for physicians to man the existing hospitals, almost none of which are properly

manned. Would that the Christian medical students could see the vision—could realize the need—could appreciate the opportunity. The Christian church with her money and the Christian physicians with their knowledge have in this generation, a unique opportunity—an opportunity to lay the foundation of the medical profession for the largest nation on the globe. Is young China to have Christian physicians as the founders of her medical profession or not? God gives us the opportunity and lays on us the responsibility.



General Ward in the E. B. Chester Woman's Hospital, Soochow.

WORK AT TSINGKIANGPU.

REV. J. R. GRAHAM.

THIS past summer has been an unusually hot one. In the writer's home the thermometer reached the hundred mark nearly every day for weeks in succession; many days it was 104 to 106. But though the thermometer was so high, yet it was unusually dry, I have never known such a dry summer, and the lack of humidity kept the heat from being unbearable, so that the time did not bring any great suffering, and there was an unusually small amount of serious sickness among the Chinese, so that altogether it has been one of the pleasantest summers we have had. But all teaching of classes came to a standstill, for the Chinese simply would not attend them. But the Dispensary work—and the dispensary chapel—were kept open the whole summer. Every one who comes to the dispensary to be treated for diseases has an opportunity to hear the Gospel. Some one, either a foreigner or a native helper is in the chapel for hours every day, talking to those who are there waiting to be treated by the doctors. This gives us an excellent opportunity for spreading a general knowledge of the Gospel. The dispensary patients numbered on an average 125 or 150 all the summer which is a larger average than usual

for that season, though in the fall and spring the average is, of course, much higher, often reaching 250 to 300 patients. A part of the old hospital property had been pulled down and moved to the new hospital premises and built up again as dispensary buildings for the new plant, and of course that reduced the accommodations and the comfort of the in-patients.

All the weekly services were kept up, and the attendance was fair. The Schools (the Boys' and Girls' Boarding Schools) were dismissed, the one in June, the other in July. The Boys' School had an enrollment for the preceding year of 48, and the Girls' School of about 25. We need a man here to take charge entirely of the school work, and such other incidental work as can be done along with it, as it is now the *school* is the incident and the other work has to be attended to as principal. We have a good new foreign building for the school, occupied it last fall, and it has been a great help to us. The girls are housed in rented property, but it is quite satisfactory for the present.

The Orphanage work is progressing quite well. Many of the boys have been with us now for about six years, and if we could only have a mental pic-

ture before our eyes of "Then and now" it would be an overwhelming argument in favor of this work which we undertook at the end of the great famine of 1907. We took in about sixty boys. They were in most cases boys whose parents had either died from famine, or who were ruined by it and there was no alternative to letting the boys starve or put them on the public as beggars; and a boy who becomes a beggar once, rarely ever becomes anything else later on—other than a useless criminal. These boys have all been fed and clothed and comfortably housed, and taught to read and write, and have been given a much fuller knowledge of the Gospel than most children in American families have. They could stand a better examination today than half of your well-taught Sunday school scholars could on the general history and truths of the Bible. As they have become old enough they have been taught trades—and those of them who show any ability at their books are being pushed on in their school work, and we hope to get teachers, and possibly preachers from among them. One of the boys who came to us six years ago as a perfectly ignorant ragamuffin is now in the third year of his high school work, is well grounded in all the primary studies and is now working at elementary physics, at physiology, geometry (has finished school algebra), is studying general history, and has studied various Bible histories, the life of Christ, various catechisms, Advanced Evidences of Christianity, Pilgrim's Progress, and in his present class is studying Church History. This happens to be the most advanced of the boys, but there are two or three others only a little less advanced, and a half a dozen of them who, in a couple of years, will have done the same thing. Some ten or twelve of the boys are members of the Church, and about thirty of them have memorized the Shorter Catechism and have received their Bible and the Diploma of The Christian Observer

for the perfect recitation of the same. A large number of them have been taught to sing by note, and some half-dozen of them can play the organ well enough to lead the music in the general church services. The musical training has made them of the greatest assistance in our church services. Remembering these things, we are not apt to regret having undertaken this work.

We are glad to be able to report that the New Hospital is finished and now ready for occupancy. Dr. Woods is only waiting for a long enough spell of clear weather to move into it. As far as moving the present equipment into the new buildings is concerned, it will not take long, except for the operating room furniture, and the contents of the drug room I do not know of anything else at present in use is worth moving down to the new house. This work, which last year treated thirty odd thousand patients and has been doing something like that for years, and treated a very large number of in-patients, and performed numberless operations, for doing which doctors in your country are getting entirely too rich,—I say, this kind of thing has been going on here for nearly a score of years and with an equipment which is absurdly inadequate; but the work has been done faithfully and uncomplainingly and with remarkable results, and it is a joy to us all to know that at last it is going to be done under something like proper conditions.

Dr. Silliman, who passed through here and examined the building remarked that he did not have a suggestion to make or a criticism to offer. Dr. Woods has also built his new residence right by the Hospital, and is to move into it in a few days. This fine Hospital with its rather complete and separate outdoor dispensary buildings, chapels, quite a number of extra outside wards, etc., and the residence, cost about \$9,500. I do not think you could possibly duplicate it at home for twice that amount. So much for the pleasures of our work. The great overshad-

owing sorrow is that a large part of our country field is from three to six feet under water, owing to a flood condition in the last three weeks. This

spells *Famine* in many sections, and only those who have been through one know the nightmare that is over us.

RETURNING TO THE FIELD AMID WAR'S ALARMS.

REV. S. R. GAMMON, D. D.

THE European War has become a universal disaster in more ways than one. This unspeakable crime against Christian civilization has made its baneful influence felt in all lands and on all classes. The quiet and peaceful missionary, as well as the soldier with his gun, has been compelled to modify his plans in accordance with the circumstances of war.

Our missionary party had planned to sail on August 22, on the S. S. "Vandyck" from New York. While some of us were enjoying the delightful fellowship and the cool shades of Montreat, the news came of war declared and calamity followed calamity until the conflagration threatened to be world-wide. We tried to get trustworthy information as to whether or not the "Vandyck" would sail on scheduled day and as to whether or not it would be safe to sail on a ship under the British flag. One generally feels quite safe with the Union Jack

flying over his head; but circumstances had changed.

All that we could learn indicated that the boat would sail on the 22d; and our information from friends in touch with the State Department at Washington and from all other sources seemed to assure us that it would be safe to come on. Uncle Sam was sending his representatives of the diplomatic corps on the "Vandyck," why should not the representatives of the King of Kings go forward? My party, composed of Mrs. Gammon and her mother, Mrs. Moore, the wee Gammons, and myself, left Virginia to meet Miss Kemper in New York.

When we reached the port city, we learned that our date of sailing had been postponed for a week, from the 22d to the 29th. This meant another week in New York, in the month of August, with two little ones who had been all summer high up in the mountains of Virginia and North Carolina. It meant other changes of plan and of



Harbor at Natal.

place. On the 28th we were informed that the "Vandyek" would sail on September 5th. But why tell of all the worries and changes? Finally, after still another change of date, we sailed on September 3d, with Captain Cadogan on the bridge in command.

We found on board other missionary workers bound for Brazil, ready to brave the dangers of the deep and of war. Rev. Mr. McClements and Mrs. McC., of the Northern Board, were sailing for Bahia; and Miss Margaret Lander, daughter of Dr. Lander of the Southern M. E. Church, was returning home with her diploma from a South Carolina college. This gave us quite a little missionary company aboard.

Everything around made us conscious that there was danger of trouble for the ship, if not for the passengers. The conversations of passengers and officers showed that all were more or less apprehensive. When night came on, the awnings were all closely drawn, the lights burned low, the electric lamps were hooded, curtains were drawn and every precaution taken that the lights of the ship should not announce her whereabouts on the sea to some lurking foe.

Five days brought us to Barbados, where we had our first news from the seat of war after leaving New York. Some went ashore and brought back papers and rumors. Among other things we learned that only a few days before a German war-ship had taken and sunk a small British ship in the waters of a neighboring island. From Barbados on to Bahia, our next stop, precautions were increased, especially as we neared the port. We drew further off from the coast than ships generally do; and, instead of entering the bay from the north, we ran past it and entered from the south, thus seeking to dodge any enemy that might be lying in wait for us. As we neared land at Bahia, about 7 o'clock, the lights were suddenly turned out, and the ship was in complete darkness for a few moments. There was naturally much cu-

riosity aroused and not a little uneasiness. We learned later that a light had been seen in the distance and was suspected to be on an enemy's ship. It proved, however, to be the first shore light to come into sight. We dropped anchor at 10 o'clock.

At Bahia, our friends, Mr. and Mrs. McClements left us, and we had the pleasure of meeting Rev. Mr. and Mrs. Anderson, also of the Northern Board, who came to meet the new arrivals. The meeting formed a pleasant incident by the way.

The next stop was Rio, two and a half days from Bahia. The time was taken up with final packing of trunks and gathering together of baggage. The precautions against the enemy continued to the last. It is easy to see how that, under the circumstances, the voyage must be an anxious one. We felt that we were in no danger of life or limb. Had we been captured, the enemy would have been obliged to put us ashore in safety. There would have been the loss of the ship and much worry, discomfort and possibly prison for the crew, also delay, expense and worry to the passengers. We were glad when, on Sunday night, September 20th, about 10 o'clock, we rode into that wonderful Bay of Rio and saw that marvelously beautiful scene of brilliant lights of the city reflected to form another city in the waters of the bay. We lay down in peace to rest. Our voyage was over and we were safe.

We do not ordinarily worry about passports, but this time there was great care taken to see that they were at hand, all in due form, with Secretary Bryan's name attached to them. There was also an unwonted number of American flags to be seen about the staterooms and in the trunks, and I think that some of the old, unreconstructed Southerners were more nearly proud of the Stars and Stripes than ever before. I believe they got fully reconstructed.

In Rio we found Dr. and Mrs. Allyn and Mr. Hunnicutt; and it was a great

pleasure to see their faces once more.

We landed in Rio on Monday, and on Wednesday evening we got to Lavras. Our journeyings over, we were at home ready for another term of service of eight years. Sorrow had come among us, and all were sad over the death of Mrs. Gladys Allyn Hunnicutt, one of our most valued workers. But the promises were fulfilled, and the sad

hearts were brave. We bow in our bereavement and say "It is the Lord; let Him do what seemeth good in His sight."

Our South-Minas Presbytery meets tomorrow to ordain one of our boys, Sr. Paschoal Pitta, who is now working in the Piumhy field. "Brethren, pray for us."

Lavras, Oct. 2, 1914.

A SUNDAY SCHOOL PICNIC IN CUBA.

MISS JANIE EVANS PATTERSON.

OUR station has been without a minister now for more than a month since Mr. Beaty went home. Of course we miss him, but the work is holding together fairly well in his absence. Though on account of rains we have missed some services. Mr. Wharton comes up from Caibarien for the mid-week service. Our Sunday schools go on as usual and the Sunday night services are conducted one time by one of the elders and next time by the Christian Endeavor Society. We have, in addition to our workers here now in the person of Miss Narcisa del Rio, who, after five and a half years in the States, comes back to help in the church and school work. We also have a visitor, Miss Elisa Ferguson. We didn't want her to go back home without seeing something of our work in other places; so it was with a great deal of pleasure that we accepted an invitation to Caibarien last week. The occasion was a picnic given by "Class 8" of the young people of the Sunday school on one of the little islands in the bay. We left here Friday afternoon in company with a Cuban young lady and one of our school girls.—Miss Ferguson and I, to visit the Whartons, the others to visit Cuban friends.

At nine o'clock Saturday morning the crowd assembled at Mr. Wharton's and we went down to the wharf preceded by our standard bearer with the class pennant. There were about 30

in the party. When we landed at "Cayo Canuco" we first took some pictures and then rambled along the beach gathering the various fruits that grow wild there—lemons, guavas, etc. The most abundant, and to me, strangest fruit being a kind of grape that grows on a tree. But I did not like it nearly so well as our vine grapes. By a mutual impulse we reassembled at the landing about time for dinner. That had been left in charge of some young men who had prepared it over two charcoal burners brought along for the purpose. It was quite a "spread." I wish you could have had some. The first course was "arroz con pollo," a famous Cuban dish—chicken and rice cooked together, well seasoned, and adorned with pimienta. With that was served aligator pears with oil. The next course was a fish stew that also contained tomatoes and potatoes. After that guava paste with cheese followed by black coffee. The weather was perfect and the sweet spirit of the crowd added to the loveliness of the day. Some of the young people themselves remarked on the harmony of the crowd, saying that it would not have been the same if they had not been Christians. Another ramble after dinner brought us to a lovely shaded place where we sat and talked awhile and then we formed a circle and began playing "Tap hand," which was interrupted by the appearance of a man with green cocoanuts. That is another thing of



A picnic at Varadero, near Cardenas, Cuba.

which the Cubans are very fond. They cut off the top and drink the water. Then it was time to go home. Returning as on the way over in the morning, we all joined in singing the national hymn and some of the Sunday school hymns.

Next day we were glad to see that the class was not only interested in social affairs—I believe they were all at Sunday school. There was an attendance of 110 at the school that day. After that we went to the Nun's school to call on some former pupils of mine. We didn't know what sort of a reception we would meet with, but the "Sisters" were as polite as could be. They have a lovely building. It makes our missionaries sad to think that our

school might have had that beautiful place but for the lack of money.

I never was one of those who like to rise early to enjoy the beauty of the sunrise, but if one must take a four o'clock train to get back to work, then at least one ought to return thanks for the mountains, the gray mist, the pink clouds and the golden sunshine that we saw that October morning on our way home. And even if one does find the house rather musty and that the ants have taken advantage of your absence to get into everything eatable that you might have left, it is nice to get home, isn't it? And let us hope that what we have seen in Caibarien will provoke us to better work here.

Placeta, Cuba, Oct. 20.

FOREIGN MISSION TOPICS FOR 1915.

January Mid-China
 February North China
 March Mexico
 April Africa
 May General View of the Field
 June ... Industrial and Educational Missions

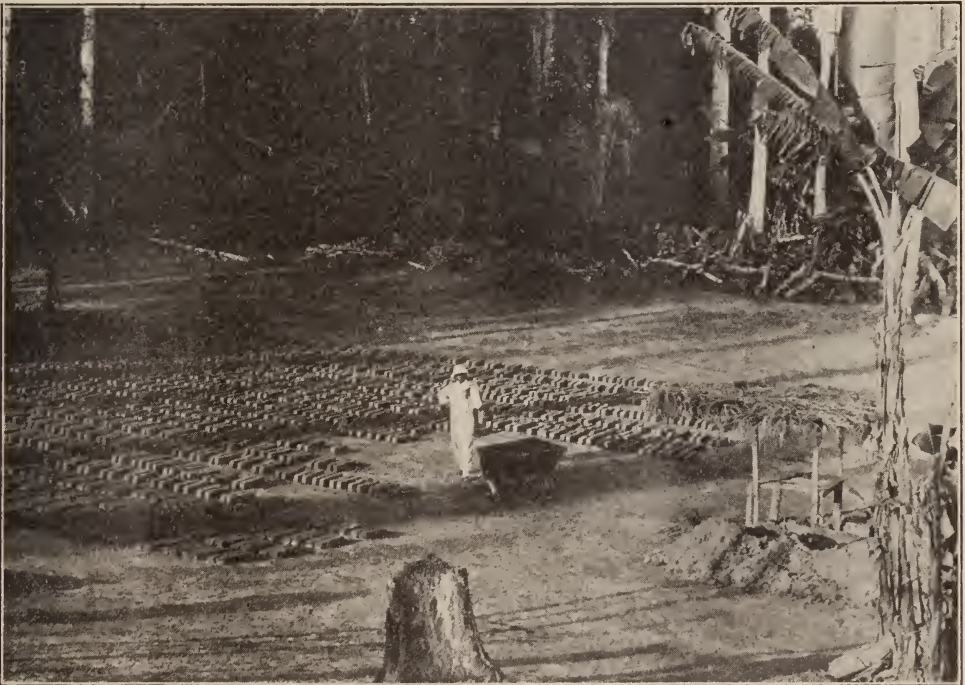
July Signs of the Times
 August Medical Missions
 September Japan
 October Korea
 November Brazil
 December Cuba

IN THE WILDS OF AFRICA.

REV. MOTTE MARTIN.

IF WE would only throw more of our burdens upon the Lord we would have few troubles left,—for He certainly does care for us in the most wonderful ways if we take him literally at His word,—a truth for which alone it would repay one's stay on the Mission field, where His providence seems especially manifest. For instance, I have just returned from a four-months' journey in the "wilds," and my whole caravan of over fifty men has returned absolutely intact,—a fact for which we had prayed definitely, as the "Medicine-men" had definitely challenged us, saying that such would be impossible owing to the great distance to be traversed, and the unabated strain of toil, the enforced fasting and dearth of water on the Veldts, the uncertain temper of the savage tribes, etc., etc. We were amidst lions

which seemed to eat almost at pleasure now a goat, now a man, for the small grass-thatched houses of the natives afforded almost no protection at all. Various accidents with guns occurred, but no one was hurt. Deadly serpents bit others—we always escaped. No serious sickness occurred,—despite the fact that with twenty of my men I shook hands and sat and talked for nearly an hour (my men even going so far as to drink out of the same cups) *before I knew that the eruptions on the faces and bodies of the men (our hosts), were those of virulent smallpox.* Yet not one of us has had the disease. No serious difficulties of any kind were encountered, though the natives were at war among themselves and at rebellion with the State officials when we came amongst them; at one time we were in the rout that followed one of



Brick-yard on a farm near Luebo. This work is in charge of Messrs. Hillhouse and Edmiston. The bricks shown are for the Hospital, erection of which is well under way



Native Evangelists attending a conference in Luebo. They have doubled their number with volunteer helpers and teachers.

their battles, and our men met the warriors carrying several heads on poles along their village trails. With all this in mind, do you not think that I have good cause for my constantly increasing faith in prayer and Providence? I am sure that we do not use this privilege often enough.

Let me tell the wonderful news of a wireless station established at Lusambo, so that we are at last in better touch with the outside world. For instance, we are now receiving war news only about ten days late, but as this is sent overland from Lusambo every four days, we are having as much excitement as you with your more rapid war dispatches. Besides we are actually in the war zone and actual fighting has already occurred on the West Coast, on the main Congo River and the Kassai troops have just marched away

to defend the Colony's border to the East. And more interesting still, the Governor General at Boma has notified all Whites that in case of need, both ourselves and our property would be held subject to his orders. As the withdrawing of the native troops leaves the Colony unprotected, you may sometime hear that I have shouldered a musket and the tune of "Dixie," and am fighting for my country of adoption.

Tell our men folks that I would have been delighted to have shared my good hunting of the past months. Elephants were as thick as mice in a barn, but the law prevents our killing them, so we contented ourselves with lesser game,—deer, antelope, wild hogs and the like. I will bring some of the skins home. But my time is all used up. *Love* and lots of it for all.

NATIVE EVANGELISTS' CONFERENCE AT LUEBO.

REV. L. A. DEYAMPERT.

I AM enclosing you herewith some recent pictures, each bearing its card or introduction.

The Native Conference which we have just had here at Luebo, was of universal interest and a splendid success.

At our last Annual Mission meeting, it was proposed that each station plan

a conference for the native evangelists and teachers within their district and that a special effort be made by the missionaries in charge of the out-station work to visit as many of the out-stations as possible before said conferences and be thus able to better plan the work.

Accordingly extensive itineracies



Native teachers and helpers attending Workers' Conference in Luebo. All these work without pay in their own and other villages of the Luebo section.

have been made from Mutoto Lusambo Ibanche and Luebo and many sections have been visited where no missionary had ever gone before, and to our great joy there were found scores of young men in far off villages who are conducting religious work voluntarily and unpaid.

Those who made these itineracies will tell you of the good work done.

The conference here was attended with much interest and there were 220 present at the first session of the elders, evangelists and teachers, all of whom were full of zeal and enthusiasm that would make you rejoice to see.

There were more voluntary teachers and helpers who are working in their own and other villages than our paid evangelists.

Each evangelist is encouraged to put as many helpers to work as he can find capable ones and to train them to help evangelize their own villages.

The subjects discussed at the meetings, which were held three times each day, were timely and all seemed to enter heartily into each topic bearing on various problems to be solved when they returned to their work.

Mr. Martin, who had just returned after his four months itineracy, gave many valuable points from observations made in the out-stations and Mr. Crane, who had just made a trip toward the south of Luebo told of the

favorable impressions received from other villages.

The large delegation at conference found a hearty entertainment in the homes of Luebo friends and after four days of a happy season of timely work and help, the sacred communion was celebrated, which closed the conference. Early next morning there was a hearty hand-shaking at our morning prayer meeting and words of encouragement to the many who were leaving for their distant fields of labor.

One of the most interesting features of the conference was that of the absorbing interest of all to know more of the Word of Life, which they are trying to teach as best they know how.

A small shipment of copies of the combined translations of Dr. Morrison from the Bible had just recently arrived here at Luebo and more than a hundred copies were bought by the evangelists and teachers.

With the printed word in their hand and the Grace of God in their hearts, this army of men and boys can take the Kasai for Jesus in co-operation with all the other evangelists and missionaries. We bid them God speed as they go on their way rejoicing.

Herein lies the future prosperity of all our present effort and there is splendid material to work upon in our prospective ministerial training school.

Luebo, Aug. 28.

"DO WE NEED PHYSICIANS IN OUR MISSION WORK IN THE CONGO?"

MRS. MOTTE MARTIN.



Congo path between villages.

HIS question was asked me several days ago by a young lady who must have thought that there were native or Belgian physicians who could adequately meet the needs of the sick in the Kasai District of the Belgian Congo, where our mission is located.

In the absence of our mission physician, nearly a hundred miles from Luebo, Ibanche, and Mutoto (our three main stations), occasionally one can find a Belgian or English physician, if he happens not to be absent on a far distant call, or at home on a furlough; but the journey to his office has to be made *on foot, overland*, so a patient cannot be taken to such a far away place without great risk and danger, and because of the great uncertainty of the residing physician's being able to leave and come to the mission, when called for, it is usually much better to depend upon the Baptist Mission physician, eight hundred miles away, who can be reached by traveling on the "Lapsley," our mission steamer, all the way to Kimbassa or Leopoldville.

It has been estimated that there are about 3,000,000 people in our district, and when our only mission physician was compelled to leave our field (as he has had to do twice in the six years since I first went out to the Congo), we were practically entirely dependent on the physician I've mentioned, about eight hundred miles away.

Can you imagine how it feels to be

awakened at night by the wails of heathen men and women moaning for their dead, who might have been restored to health had a physician been available? Can you imagine how it feels to know that even though we can only hear the wails of thousands of others with "spiritual ears," the sick are just as *surely* dying from *entirely preventable diseases* in many cases, with no help and often with tortures from a malicious and ignorant "Witch Doctor?"

Dr. Coppedge has estimated that from 60 to 75 per cent. of the babies die in infancy, and a great number die in the 'teen age and in middle life from diseases caused almost entirely by ignorance, from sleeping sickness, from colds and attendant diseases, from fevers, from 'wasting sickness, from horrible skin diseases, etc., etc.

Although Dr. Coppedge and one trained nurse, Miss Fair, have been doctoring nearly two hundred patients a day at Luebo, they are reaching only a fraction of those who are in sorest need of their help.

Recently one of our most efficient missionaries died at Mutoto, and we believe that if she had received medical attention at the proper time, she might have been spared. Dr. Coppedge was compelled to leave her to save the life of another missionary two hundred miles away, and shortly after he left she had an unexpected turn for the worse and died.

Surely it is unnecessary to answer further the question, "are physicians needed in our work?"

Oh, Reader, whoever you may be, may our God help *you* to do all in *your* power to see that this *great need* is answered.

COMPARATIVE STATEMENT — FOREIGN MISSIONS.

November.	1914.	1913.	For Eight Months, April 1, 1914, to November 30, 1914.		
Receipts Applicable to Regular Appropriations—				1914.	1913.
Churches	\$19,970.19	\$20,086.51	Churches	\$145,906.51	\$132,249.64
Sunday Schools	602.47	439.11	Sunday Schools ...	5,389.26	3,762.90
Societies	6,895.06	6,463.01	Societies	36,586.80	34,772.70
Miscellaneous Dona- tions	1,643.67	3,588.01	Miscellaneous Dona- tions	20,304.43	24,295.52
	\$29,111.39	\$30,576.64		\$208,187.00	\$195,080.76
Legacies	3,685.42	14,256.68	Legacies	12,436.07	17,973.22
	\$32,796.81	\$44,833.32		\$220,623.07	\$213,053.98
Amount Needed			Amount Needed		
Each Month (Es- timated)		\$50,500.00	This Year (Es- timated)		\$606,000.00

While there is a slight decrease in contributions for November, there is a nice gain for the eight months' period. In November, 1913, we received several large individual gifts, as will be noted in the difference in Miscellaneous Donations. We feel that we have a splendid showing in view of the

financial condition that has prevailed for some months.

The amount received since April 1 for Special Objects is \$19,623.70, the receipts for Yencheng Equipment being \$13,159.11.

EDWIN F. WILLIS,
Treasurer.

Nashville, Tenn., November 30, 1914.

A WORD TO YOUNG PHYSICIANS AND TRAINED NURSES.

By R. M. WILSON, M. D., Columbus, Arkansas,
Home on Furlough.

THIS word is to young doctors who are standing upon the threshold of their career and who are looking about for the best sphere of service. Speaking from an experience of seven years of medical service in Korea, I think that I may recommend a field where there is ample scope for the application of one's talents and best energies.

I have had charge of a modern, three-story brick hospital, well equipped, and have had about 10,000 cases a year and from 200 to 500 operations. In addition to this the oversight of a Home for Lepers in connection with the Missions to Lepers (with headquarters in Edinburgh, Scotland), where I have about 80 lepers under constant observation and treatment.

Besides this, I have had the privilege of starting a Sunday school which grew from 40 to 500 in a short time. In the city of Kwangju, Korea, where I have been living, we have an average attendance of 900, while seven years ago there was no Sunday school.

One missionary physician of my acquaintance has entire charge of a whole church, where he preaches regularly, but in most cases the physician's attention is given to medical work pure and simple.

We have a Union Medical School at Seoul, Korea, and this past spring there were thirteen medical graduates who are now taking the places of the old superstitious practitioners. It is truly a privilege to have a part in the training of these young men. I do not

hesitate to encourage my own brothers, one of whom is already under appointment, to go back with me as a preacher, and another who I hope will go as soon as he has completed his medical education, which is even now in process.

It is good to live for others, to live and to work where one is needed and where one is missed when one is gone,

and to try to help to correct the horrible and crude practices of native doctors which are too distressing to mention.

I will be glad to correspond with anyone who would like to consider this matter. We are needing physicians, not only in Korea, but in Africa and China.

BETHLEHEM'S KING.

REV. H. H. MUNROE.

In Bethlehem a King is born,
A King of servants, crowned with thorn,
Yet heralded by angel throngs
As Mighty Righter of Earth's Wrongs!

His star led on to Bethlehem,
And, circling all the realms of men,
Still leadeth to the Holy King
While earth's far bounds their offerings
bring.

Oh, King of Servants, crowned with might,
Now bare Thine arm; send out Thy light;
Make warring lands their strife to cease,
And hail Thee—King, the Prince of Peace!

Oh Babe, Oh Star, Oh Sun of Men,—
Lead back our hearts to Bethlehem!
Oh, King of Servants,—let us be
Thy servants, all—eternally!
Kochi, Japan.

LETTER FROM MOKPO.

MISS LILY O. LATHROP.

EVEN as the faithful followers of the prophet date everything from the flight of Mahomet, so do our missionaries count from Annual Meeting and about the most important thing of this quarter was the *twenty-third* Korean Annual Meeting.

Our working force now numbers seventy missionaries and when you count the children that makes about a hundred. As we have only five homes in Mokpo some thought it a daring project for us to invite them here.

The meeting was a most pleasant one. The hard problems being taken up first, we tried to decide them by principle and not by sentiment,—every one trying to see the others view-point.

The spiritual tone of the meeting was exceedingly good—some expressed the wish that it could be a conference only, without so much business. Many

felt that the early morning prayer hour was the best of the day.

The week after our guests left, school opened. An entirely new teaching force gave Mrs. Nisbit extra work, but everything is now running smoothly. We have sixty-one girls enrolled and every prospect of a good year.

Mrs. Newland is in charge of the sewing department and many beautiful things have been the product of their skilful work.

As usual, Miss Martin kept up her itinerating until the weather was almost more than a native could stand—her working year dating from September to July 10th.

Miss McMurphy had all the preparation of the "Saxie" house for Annual Meeting as I was nursing in Kunsan. Immediately afterward our house changed hands—moving taking up a good deal of time. Since that time she has taken her second year examina-



A sacred tree in Korea. Food is often placed at its roots "for the Gods." Chickens in the neighborhood are found to be quite fat.

tion. We all seem to feel more relieved over having stood one of these language examinations than it was possible to have felt over an examination when in school at home.

Our Sunday schools have suffered in the loss of many good teachers who have moved to other places. Notwithstanding this fact, Miss McMurphy's work in Tasengoomy is flourishing. The attendance being over a hundred and a number of women and children are waiting to take the catechumen examination.

While we have suffered the loss of the Hills from our station, the Newlands have come to our aid and will be greatly needed in the absence of Mr. and Mrs. McCallie, who have just left for their furlough.

Last but not least in my heart is our medical work.

One of the events of Annual Meeting was the burning of our dispensary. In the absence of Dr. Leadingham,

the work was practically closed save for the dressing of a few patients who had been under our care a long time. At the special plea of a very ill woman, we took her in, Dr. Timmons attending her.

Two nights later we were all alarmed by angry flames licking their destroying tongues from the drug room, which was the center of our little building. Drs. Daniel and Patterson were the first ones to reach the fire. Patients were all taken to a place of safety, while the Japanese fire department, and many Koreans fought the flames. It was good to see some who had been healed in these walls lending a helping hand.

Finding that two of our helpers had been in the building when the fire broke out, I feared for them, but they were not found until some time later in a neighboring house. One was so horribly burned that he died next morning; the other slightly burned,



The life of a Korean woman is hard. She must first pound (to hull) the rice, then cook it.

but so frightened at the sight of his fellow that he had hidden. Unfortunately these two had a hand lamp in the drug room. This exploded and found ready food for the fire in the various drugs which were almost a total loss. The case of instruments was so close to the seat of the flames that we could not save them at the time, though they are all we have to work with now. One microscope was completely destroyed. A bunch of charred leaves remain from the medical library.

But for a small Korean house donated by Miss Martin as a contagious ward, the work would be practically at a standstill. Now a space of about six by eight feet accommodates the drugs, instruments, sterile supplies, patients for consultation and dressing. But we have managed to see as many as thirty patients one day. Hope to do better as soon as the dispensary repairs are complete.



Board of Directors, Faculty and Graduates, Kobe (Japan) Seminary.

WORK AT TAKAMATSU.

BY MRS. S. M. ERICKSON.

TWELVE members have been received on profession of faith and five by letter in the Sanuki field since our last report. One of these new members is on the staff of the local newspaper, and seems to be inclined to give us some space in his column, at least in the way of announcing our meetings. Another new convert is an inmate of the leper hospital. We have now quite a little following among these unfortunate people. The last meeting held there lasted from twelve until three in the afternoon, but it was well attended, although the priests of the Konkokyo sect were holding meetings the same day.

We have been bitterly disappointed because of the change in the plans of Mr. and Mrs. J. W. Hassell. We were expecting them to join us on the fourth of September, but on account of the unsettled state of the Committee's finances, their sailing has had to be postponed indefinitely.

Our friend, Miyai San, about whom we have written you so often, has had a great sorrow in the loss of his wife. It has become necessary for him to find homes for his eight children, one of them an infant of only a few days, among his relatives, and also to give up the philanthropic work in which he has labored so faithfully. His great desire for many years has been to be-

come an evangelist, but not having had the necessary training this has been impossible. The mission has employed him, however, as a different sort of a helper. He is to go to the villages about here and stay for a week or ten days at a time, quietly calling on the people and telling them the "Old, old Story," in a conversational way, and leaving tracts with them. He is a splendid man for this kind of work, and we are expecting good results from his labors.

Miss Atkinson's Bible woman is faithfully keeping up the meetings that they held together before Miss Atkinson went home on furlough. She has a number of children's meetings in town and one in the country, and I plan to take her with me to Zentsuji to help me in the cooking class for the military officers' wives. She has been very faithful in making calls, and has visited in about a hundred different homes in the last three months. She



A partial view of Takamatsu, Japan.

is one of the graduates of our school at Nagoya, and is a splendid testimonial to that school's Christian influence and thoroughness.

One of our most earnest Christians is a blind man, and he was telling us the other day of the way in which he is trying to lead some of his neighbors. "I like to have them come," he said, "but when they stay for three hours at a time, and want to sing the same song over and over nearly all the time that they are there, I sometimes get a headache!"

A little schoolgirl whose home is out in the country came the other day and said that she was in trouble and that she had a friend who was a Christian and who took such comfort in her religion that she had come to inquire about our teachings. Imagine my delight to find that the friend of whom

she spoke was a girl who had been a member of one of the first classes that I taught. She left town some years ago and I had not heard of her since.

I hope all the friends who read this are praying earnestly that there will be no falling behind in the work of missions this year. The terrible example that is being set by so-called Christian nations can not but be a stumbling block in the way of many. Then the financial situation is so serious that only by the greatest faith and the most earnest prayer can we have the heart to expect that there will not be a falling-off. But we know that "God's in His heaven" and that often the very things that seem to be the greatest trials turn out to be the greatest blessings. So pray for us,—all of you.

Takamatsu, Japan.

PERSONALIA.

The following quotation from a letter just received from Miss Ida M. Albaugh, of Kiangyin, contains a number of news items that will be of interest to many of the readers of THE SURVEY. She writes:

"Have you heard of our youngest China Missionary? Master Newton Craig Moffett came to live with us September 14, 1914, and is as fine a little man as you would care to see.

"Work is progressing rapidly on the Woman's ward and the Allison residence, while the work on the old hospital building and the Worth residence is complete. We have been home from the Mountain but little over a week and the winter's work is well on its way. Both schools are running full capacity and the Training Home also. The opening of the hospital will be delayed a week or so, but we hope that hereafter it need never be closed in the summer, since we have two doctors now and some capable Chinese assistants as well.

"Dr. Crawford is hard at work on his Chinese, and will soon be able to do his own talking.

"After several months of enforced idleness, I am at last well again and oh, so glad of it! I hope to be able to work through this year without any lost time.

"The rest of the station are also ready for the year's work, and we hope next spring to report a busy, healthy winter for everyone."

A note from Dr. Venable informs us that one effect of the war in China has been the phenomenal increase in the price of drugs. He also says that the stock of drugs in Shanghai is running very low, and that great fear has been expressed lest the hospitals would not be able to procure medical supplies at all after a few months should the war continue.

He says that on operating days in the hospital he and Dr. Hutcheson usually have from five to ten operations under general anaesthesia, and that sometimes they have as many as three patients under ether at the same time.

We are in receipt of a letter from Rev. T. C. Vinson, dated Mutoto, August 4. That is a good while ago, but is not so very long a time when we consider the distance the letter has come and the round-a-bout journey it has had owing to the European war. Mr. Vinson writes that he was temporarily supplying the place of Mr. Plumer Smith, at Mutoto, while Mr. Smith was away on sick leave. He says in his letter that at the time of writing they were engaged in building a larger church than the first one they built, which had become entirely too small to accommodate the congregation, and that the church was being built entirely by the voluntary labor of the native Christians.

Mr. Plumer Smith went from Mutoto to Luebo expecting to undergo a surgical oper-



Five hundred Idols in one room of a Korean temple.

ation at the hands of Dr. Coppedge, but the case proved to be one that Dr. Coppedge was not equipped to deal with at Luebo, and so Mr. Smith had to come to London, where he is now in the hands of a surgeon in the London hospital. The operation which he is looking forward to is not regarded as dangerous, but is one which it is expected several weeks will be required for his full recovery so that he can return to his field. We have had no news from him for the past few weeks, which we regard as being good news, for we should certainly have heard if there had been anything serious in his condition.

Rev. Jas. H. Ballagh, a missionary of the Dutch Reformed Church in Japan, recently celebrated his eighty-second birthday, having celebrated the fiftieth anniversary of his work in Japan some time before. By reason of his long and close association with the work of our Mission, and especially because his daughter, Evelyn, became the wife of our Dr. R. E. McAlpine soon after his arrival in Japan, Dr. Ballagh is sometimes called the father-in-law of the Southern Presbyterian Mission. At his birthday celebration he was presented with a portfolio containing an address from the workers of our Mission and a number of tributes from individual missionaries and other friends. This address closed with a prayer, in which we are sure that many of the readers of THE SURVEY who know Dr. and Mrs. McAlpine will be glad to join.

"As the days and the years are passing by, and the evening of life is coming to him, we pray that God's especial blessing may abundantly rest upon him. We are often amazed

at the strength and vigor which he still has, as shown in his taking such special interest in all the religious meetings that are held here, both English and Japanese, and in thinking it nothing to walk, even now, for miles that he may encourage the hearts of his Japanese brethren. And our earnest desire and prayer is that his bow shall yet for many years abide in strength, and that he may still be able to do great things for God.

"The Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace."

Mr. Woodbridge informs us that at the close of the meetings held by Mr. Sherwood Eddy in Peking, a Chinese gentleman bought 2,000 copies of the Bible at \$2.00 each, for distribution. They were delivered at his residence in sixty boxes.

We regret to learn that Mr. and Mrs. Hancock have both been in poor health during the summer and that their little daughter, Mary Louise, had quite a severe illness while at Kuling. Owing to the fact that there was no doctor at Yencheng it was necessary to send Mrs. Hancock to Chinkiang, and no doubt the strain of separation and the lack of Mrs. Hancock's wifely care had something to do with Mr. Hancock's illness. We are exceedingly glad to learn that Dr. J. W. Hewett, of the China Inland Mission, has kindly consented, with the approval of his Mission, to go to Yencheng for one year and take care of our people there while we are



Yen-Tsi-Luh (sitting), first baptized Christian of Funing.

waiting to get our own doctor out to them. Mr. White says in his letter that he was just home from a meeting of Presbytery at Funing, where there is now an organized church under the care of Yencheng station. He says: "It was a sight worth seeing, a Presbytery in that heathen city, where two years ago there was not one baptized Christian."

Rev. Warren H. Stuart has sent us the copy of an article of his which is to appear in the next number of *The Union Seminary Review* on Hangchow College, from which we take the following interesting facts: There have been 129 full graduates since the beginning, of whom 46 have entered definite Christian work, either in the ministry or the Y. M. C. A.; 46 have gone into teaching, mostly in Christian schools, and 37 into various forms of business. In the last ten years, out of 47 graduates, 17 have gone into the ministry or into Y. M. C. A. work, 22 are teaching, all but three of them in Christian schools, and 8 are in business life. The leading Chinese professor in the Nanking School of Theology and several of the strong pastors in the Synod are alumnae of the college. Two of the graduates preside over

High Schools in Hangchow, and another is the leading Chinese physician in the city.

It is evident from these facts that Hangchow College has been able to preserve a very strong Christian influence throughout its whole history and that the missionaries employed in its teaching force are exerting an influence far greater than it would be possible for them to exert in any other form of work. The most urgent need in all mission fields today is the kind of missionary education that is being carried on at the Hangchow Christian College.

A note from Dr. Shields sent from Honolulu on October 30, states that there were nearly a hundred missionaries returning to their fields on board the steamer on which he was sailing. Among them were Miss Nisbet going to help Dr. Venable and Dr. Hutcheson at Kashing; Mrs. Baxter, going to help Dr. McFadyen, at Hsouchoufu; Miss Hirseland, returning to the Soochow hospital, and Miss Davis, going out to teach the children of some of our missionaries in Korea. None of these are appointed missionaries, but all of them will do missionary work. The family of Rev. W. H. Hudson was also on board. Dr. Shields states that they were getting wireless reports every day of the progress of the European war.

A letter has just come from Rev. C. N. Caldwell, written from Taichow, October 7, in which he says:

"All well here with us, and we are very busy, as usual. We are having meetings every night with much interest shown on the part of many. These meetings have been going on now nightly for over six months since my return, and we will continue them right on every night of the year. There is much to encourage us in the work of this station now and we feel that the seed that have been sown in so much patience during the past six years since the real opening of this station, is beginning to bear fruit. I have had the pleasure of baptising four since my return last February, and I feel more encouraged than I ever have in my work in China."

Rev. and Mrs. A. A. Talbot, Miss Pearl Sydenstricker, and Paul Patterson, son of Rev. B. C. Patterson, sailed from San Francisco for China on November 21.

Rev. and Mrs. Geo. E. Henderlite and Miss Eliza M. Reed are, at the time of this writing, booked to sail from New York for Pernambuco on November 30. All of these friends have done good service for the Cause while at home on furlough. We trust they have enjoyed their visit home as much as it has been enjoyed by their many friends throughout the Church who have had the pleasure of seeing and hearing them.

DO YOU KNOW?

1. How many organized Christian congregations are in China?
2. How many communing members?
3. How many hospitals, and how many patients treated a year?
4. What place in our African Mission has a wireless station?
5. Why there are no Christian nations?
6. What the boys in the Tsing-Kiang-Pu Orphanage are studying?
7. Who is "the father-in-law" of our Japan Mission, and how old is he?
8. How many graduates has Hang-chow college?
9. And how many of these graduates are engaged in preaching or Y. M. C. A. work?

SENIOR PROGRAM FOR JANUARY, 1915.

ARRANGED BY MISS MARGARET McNEILLY.

TOPIC—*Mid-China.*

SUGGESTIONS:

- Hymn—"Jesus Shall Reign."
 Scripture Reading—Micah 4: 1-7; Ps. 100.
 Prayer.
 Minutes.
 Roll Call—Answer with the name of a Station in Mid-China and date of opening.
 Business.
 Solo—"I Gave My Life for Thee."
 Reading—"The Cruise."
 Topical—Gay Kiangyin:
 North Soochow Jottings.
 The Cost of Idol Worship.
 Chinese Gifts to Missions.
 Hymn—"More Holiness Give Me!"
 Cycle of Prayer, closing with the 67th Psalm in concert.

The dates of the openings of the Stations will be found in the back of the *MISSIONARY SURVEY* and also in the *Year Book of Prayer*. It will add to the interest of the meeting if an item about each Station is given.

Let the reading, "The Cruise," be the guide for living during the coming year. Have a good reader take this number.

In the Cycle of Prayer let the members pray for any special needs that may be brought out in the meeting.

Much interesting information, that will add to the program, will be found in the *Missionary Review of the World* for September, 1914. Two articles especially, "Moral and Social Reform in China," and "The Self-Revelation of Li Hung Chang." *The Missionary Review of the World* may be obtained from Funk and Wagnalls, New York, N. Y., for 25 cents a copy or \$2.50 a year.

MISSIONARY MAPS.

We would again call attention to the Missionary Maps which our Educational Secretary, Mr. Armstrong, has had made and of which a notice was given in the November *SURVEY*. There are five maps in the set, one each for Japan, Korea, China, Africa, and South America, and one for Mexico and Cuba. They are printed in four colors on good cloth-back material, and our own mission stations are distinctly indicated and named in red letters. The maps are separately mounted ready for hanging, but will be sold only in sets at the price of \$2.50 per set, postpaid. We wish that every Sunday School and prayer meeting room in the Church might be supplied with a set. They are by far the most satisfactory maps we have yet been able to secure and will be found invaluable by Mission Study classes in their work. Address orders to the Executive Committee of Foreign Missions, Nashville, Tenn., making check payable to Edwin F. Willis, Treasurer.

JAPAN'S ATTITUDE TO AMERICA.

REV. SIDNEY L. GULICK,

Representative of the Federal Council Commission on Relations with Japan.

The Federal Council of the Churches of Christ in America has recently organized a Commission on Relations with Japan in order to perform an important and delicate mission on behalf of the entire Christian body of America. Since Japan has become involved in the conflict between Germany and Great Britain, efforts have been frequently made to arouse anti-Japanese feelings and suspicions in this country. In the furtherance of my duty as the special representative of the Federal Council's Japan Commission, I desire to set right, so far I can, the thought of the American people in regard to the feeling of the Japanese.

The attitude of Japan to America and to Christendom as a whole is highly complex. To state without qualification that Japan is thoroughly friendly, or to assert, as an attachee in the German Embassy is recently reported to have asserted, that "throughout Japan there is an intense hatred of the American people * * * and that the people believe that war with the United States is inevitable," is equally false. Twenty-six years in Japan compel me to discount all sweeping assertions about Japan. They are never made by those who know her.

While all Japanese doubtless felt highly indignant at Germany's part in forcing her to return Port Arthur at the close of the Chino-Japanese war and feel a certain satisfaction now in the opportunity of forcing Germany to return Kiaochau to China, I do not believe it would be true to say that Japan's motive in the present conflict is revenge. The educated classes of Japan admire the science and philosophy of Germany and regard her as a great leader of world-civilization. It is too bad that so many Germans in their indignation have allowed themselves to speak of Japan as "barbarian" or of Japanese as "heathen Asiatics." Having lived in both countries and known many individuals of both lands, I do not hesitate to say that the average culture of Japanese working and middle classes is not inferior to that of the corresponding classes in Germany. In many respects there is much natural likeness of spirit between the two nations, and there should be cordial mutual appreciation.

I wish I could convince the American people that there is no danger whatever of war between Japan and America. For Japan it is financially, economically and physically impossible and psychologically incredible. Her responsible leaders are well aware of this. She wants and needs our friendship

and she will do anything consistent with national dignity and honor to secure it. It is equally inconceivable that America should attack Japan. We need her friendship in the promotion of the right relations between East and West.

Many recent incidents show how real is Japan's desire to maintain friendship with America. First is the continued honorable administration of the "Gentlemen's Agreement," whereby Japanese labor immigration to this country has been entirely stopped now for seven years. This has resulted in the diminution of Japanese in this country by about 7,000, or one-tenth.

Then there was that significant statement by Count Okuma a year ago that the problem of the right relation between America and Japan could not be solved by diplomacy or legislation, and least of all by war. Even the talk of war but aggravated matters. Japan's hope lay, he said, in appealing to the Christians of America, asking that the principles of human brotherhood be consistently applied to Japan.

Many doubt the sincerity of Japan's pledge to return Kiaochau to China. I do not. The interest of Japan is to preserve the integrity of China. She needs also to convince China of her own goodwill toward her. Not only will both these ends be achieved by the execution of her pledge, but it will also accomplish much in securing Occidental confidence in Japan, especially that of America. Japan has nothing to gain by holding Kiaochau and much to lose, for she would deeply antagonize China and convince America and every western land of her duplicity, her spirit of selfish aggression, and her probable menace to world-peace.

But what is Japan's real attitude to America? This, as already stated, is a highly complicated matter. Sweeping statements of friendliness or hostility are equally false. From the opening of Japan until quite recently her admiration of and friendliness for us has been deep, widespread and real. But there is no disguising the fact that considerable change has taken place the past five years. There is a pretty strong jingo press in Japan and it has considerable influence on the masses. American treatment of Japanese in this land, moreover, has played into the hands of that press; for it has revealed invidious race discrimination which has been exceedingly mortifying to them. Japanese friendship has certainly cooled. Japan has been waiting to see whether America will accord her a treatment that is really

honorable and friendly. Professions of diplomats and preambles to treaties do not create friendly relations and feelings. These come into existence through actual deeds of justice and goodwill. Animosity arises through actual deeds of injury, injustice and insult. Now there is no doubt that the present treatment of Japan by America is of the latter sort. Publication of the official correspondence between our State Department and Japan's Foreign Office has not relieved the situation in Japan, but rather aggravated it. I am only surprised that anti-American feeling in Japan is not stronger, in view of the invidious race discrimination manifested, not only on the Pacific Coast, but by the Federal courts which interpret our naturalization laws in such ways as to make Japanese and all Asiatics ineligible for citizenship. This is the firm national ground on which California's race discriminatory Alien Land Law rests. Japanese restraint and patience during the past eighteen months is remarkable and shows how firm is their confidence that in the end their appeal to American sense of justice will prevail. Yet we may not presume on its indefinite continu-

As to the attitude of the common people, I think I am safe in saying there is still widespread friendship for America. English is the one foreign language taught in all the high schools. All Japanese know and admire George Washington, Benjamin Franklin and Abraham Lincoln. All know that America is the land of democracy where the common man is not despised but has full rights. All adult Japanese know of the return of the Shimonoseki indemnity (\$785,000) and of our freedom from plans for territorial aggression. All know that America helped Japan in her first contact with the West. Hundreds of American missionaries have lived in all parts of Japan and have won personal friendship in every class of society; to the masses they have been living examples of what Americans are. Thousands of Japanese students have studied in American schools and have enjoyed full privileges here, and splendid treatment. The result is such deep and widespread confidence in America that recent events, though disturbing, have not yet shattered the friendship for America of the rank and file of Japan.

One instance of this occurred this last March when Japan's friendship for America was expressed in rather striking fashion.

Miyazaki is a province in South Japan far away from the beaten path of travel. Here Rev. and Mrs. Cyrus Clark have labored as missionaries for twenty-seven years. About to start on their long delayed furlough, after the usual farewell meeting by the various Christian churches and groups, they were given a surprise farewell by the non-Christian citizens of the province. It was a large, enthusiastic affair, and many significant things were said. Governor Ariyoshi made the official address to Mr. Clark, in the course of which he referred to the strained relations between America and Japan in the following words:

"On this happy occasion, it hardly seems possible that there have appeared of late those who have feared there might ever occur a break in the cordial intercourse between Japan and America. I speak of this only because I believe you well understand that we people of Japan cherish an especially warm affection and esteem for the American people. It is my earnest desire that these doubts and suspicions may be melted away from their hearts, so that all your countrymen may know the true state of things here, and understand our spirit. And, as I believe your view is the same as mine, I hope you will take advantage of this opportunity to do all in your power to establish the historical cordiality and friendship."

Surely this spontaneous statement by a governor of one of the interior prefectures gives us a far more accurate knowledge of the real attitude of Japanese to America than the sinister assertions of those who delight in fomenting ill-will and suspicion between these two peoples.

Among the hopeful features of the situation is the appointment by the Federal Council of the Churches of Christ in America of a strong representative Commission on Relations with Japan. This action assures Japan that we are preparing to respond to her appeal to us for a Christian solution of this question. It has already been cordially welcomed by leading Japanese. When this Commission shall have completed its investigations and made its report to the churches and the country as to its findings and its program, it is to be hoped that the churches throughout America will give them earnest heed and be ready to do whatever may be necessary.

A Pastor in Alabama Church Writes:

Enclosed please find check for \$9.00, for which please send THE MISSIONARY SURVEY one year to each of the 18 addresses on attached list. I am making this a Christmas present to the families of my congregation.

(We are not urging pastors to pay the cost of putting THE SURVEY in the homes of their congregations, but it is certain if all pastors were this much interested in getting the magazine into the hands of their people, the circulation would soon reach the 50,000 goal.—MANAGING ED.)



LET THE KEWPIES HELP.

MRS. MOTTE MARTIN.

WHEN Miss Rose O'Neill first saw the Kewpies, I'm sure she must have rubbed her eyes to see if she were not dreaming; but there they were—the darling little spirits of Helpfulness—just as plain as they could be, and she saw them so clearly that she remembered exactly how to paint their pictures for the boys and girls all over the world.

At first she must have thought they were a lot of little cupids, they looked so much like the pictures we've always seen of the little fellow with his bow and arrow, but, no, when those little Kewpies came close enough she didn't see any bows and arrows at all, and they had the funniest little wisps of hair sticking straight up on their heads, and the funniest, roundest little faces and bodies that she most ever saw, and the darlingest little smiles, showing right then and there that they never did anything but help people—those dear little carriers of sunshine and joy!

Well, Miss O'Neill was so glad to see those Kewpies she could hardly wait to paint their pictures for us, because, although everybody has heard of the spirits of Helpfulness, few of us have been able to see exactly how they look, and I for one feel so thankful to Miss O'Neill for giving us such an opportunity. For do you know what I want to do with the pictures of the little

“Kewps” that I have? I want to tell you because I think that every one of you will want to do the same thing with yours. I am going to paste two of my cutest little Kewpie pictures on the backs of two envelopes and will take two little pieces of ribbon and pass through the ends of the envelopes, so as to make little loops to hang them up with, in the best place I can find in the house. Then after taking a small, sharp pair of scissors to carefully cut a slit around the heads of each Kewpie large enough for a quarter to pass through and after sealing the backs of the envelopes, I'll have two of the nicest little Kewpie banks that you ever saw. On one of them I'll write “For Home Missions,” on the other “For Foreign Missions,” and those little pictures of the spirits of Helpfulness will always be there to remind me that I too, want to be a spirit of helpfulness in the world where Jesus has taught us to help everybody that we can.

How can we best enjoy our good homes and good clothes and good things to eat, and more than all, the love of our dear parents and relatives and friends and the wonderful love of our God, except by trying to share all of these gifts of God with others who haven't them? And, O, there are so many, many boys and girls and “grown-ups” too, who haven't these great blessings, as we have them, so Jesus tells

us, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Just think of it—wasn't it lovely of our Saviour to tell us that he loves the poor and needy and the sorrowful, and the lost, so much, that every time we do anything to help them, its just like helping Him! Think of how wonderful it is to be able to do anything to help Him, the Lord of all, and the "One altogether Lovely." And aren't we glad that there are just lots of ways of helping? I hope one of the ways will be through our Kewpie banks. In them we can save up our pennies and nickels and dimes and quarters and dollars, too (for dollars can always be changed into quarters), at the very least, a tenth of all that we have (and O, I do hope much more, for one cent out of every dime is so little to give, and nine cents so much for us to keep for ourselves), so that we'll always have some money on hand to help send food to the hungry, and clothes to the people who haven't enough, and we might even help to pay for some of the homes for the poor people who haven't any, the poor little children who are orphans or whose mothers and fathers are too poor to care for them, and the sick people and the old people, who are not able to work for their living. Then I know we will always be glad if we can give some of our money to pay the traveling expenses and the support of preachers and teachers and doctors and trained nurses, who leave whatever

work they have been making their living by to tell about Jesus and His way of living to the poor people in this home land of ours and to the ones far away in other lands, who do not believe on Him or who have never even heard of Him. For O, the poor people who do not know about Jesus and the way He has taught us to live do not even know how to be kind to their children in the same way that our parents are kind to us, and O, so many of them know nothing at all about our "Golden Rule." for our God through His Holy Spirit and Jesus is the only One who has ever shown fathers and mothers and children, brothers, sisters and friends the best way of loving and of living for each other. O, how glad we should be every day of our lives that God has been so good to us and how we should try in every way in our power to tell others who do not know Him, about His wonderful Goodness and Love. Isn't it lovely that by saving up our money we can help to do this as well as through our prayers and in other ways, and let us not only go right away and make those little Kewpie banks just as soon as we can, to start with, but let us see how many others we can persuade to do the very same thing.

Lovingly yours,

B. MARTIN.

P. S.—Pictures of Kewpies can be found in many places now, but especially in many old copies of the *Woman's Home Companion*.

HIDDEN MISSIONARIES OF MID-CHINA.

See if you can find seventeen missionaries hidden in these queer sentences. After you have guessed them, look in the back of the SURVEY and find the stations where each of these missionaries are at work. Add names of stations to your list of missionaries.

1. When the frequent floods injure the crop, rice famines cause intense suffering among the Chinese.

2. Beautiful carving is done by the

silversmiths, and exquisite jewelry may be had, entirely executed by hand. What is worth many dollars in America can be bought for little in the Orient.

3. "Bon jour, ole man!" called out a Chinese peddler, carrying a load of leeks and dried fish. An American artist touring the East, turned about in surprise. Who in this land could speak French and English? The yellow man

smiled at the astonishment of the bearded "foreign devil," and explained that he had spent much time in the Occident. Seeing a bird perched on the peddler's shoulder, the painter asked, laughingly, "Is your raven able to talk also?"

4. "The school hall is on fire!" was

the cry. The wood bridge leading to the building had blazed up and soon ignited the board. Many willing helpers rushed upon the veranda; visiting etiquette was forgotten. Binding wet cloths about their heads as shields against the flames how ardently they strove to put out the conflagration!

ANSWERS FOR PUZZLE ON CUBA IN DECEMBER SURVEY.

1. In the year of 1899.

The Rev. John G. Hall, etc.

2. We have five stations, and you'll find

Three towns begin with C,

And one with P, and one with S, etc.

3. Alexander, Sims, Beaty.

4. Torres, Someillan, Houston, Hall.

JUNIOR PROGRAM FOR JANUARY, 1915.

ARRANGED BY MISS MARGARET MCNEILLY.

TOPIC—*Mid-China.*

Song—"Jesus Bids Us Shine."

Scripture Reading—Acrostic—Christ for the World.

Prayer.

Minutes.

Roll Call—Answer with a Scripture verse of Promise.

Business.

Song—Selected.

Recitation—"Dying in China Without God."

Sentence Prayers.

Questions:

- 1—What Did Jesus say about giving?
- 2—How shall we give?
- 3—What should be the measure of our giving?
- 4—What is the object of our Mission Band?
- 5—What is a pledge?
- 6—What is our pledge?
- 7—Who are the heathen?
- 8—How does the Bible describe these idols?
- 9—Who are like them?
- 10—Do they know nothing of Jesus Christ who came into the world to save sinners?
- 11—What glad tidings would you send to the little ones over the sea?
- 12—What are those people called who go to teach the heathen?

13—Did Christ have any missionaries in His early church?

14—What was His command then?

15—What promise has God given His missionaries?

16—How can those who stay at home help God's messengers in heathen lands?

Story—"Mr. Wong's Broken Buddha."

Song.

Close with the Lord's Prayer in concert.

SUGGESTIONS:

In the Acrostic, give out the texts before the meeting, and as each child recites, let the leader place the first letter of each text on the blackboard. Then let the message be read by the Band.

If the recitation seems too long for one child, let it be divided and given by several children.

The leader can find some special needs for prayer in the current issue of THE SURVEY, and ask the children to remember these in the sentence prayers.

Use "Hidden Missionaries in Mid-China," in the current issue of THE SURVEY.

NOTE:

The above program, together with material to carry it out, can be obtained from Ex. Com. F. M., 154 Fifth Ave. N., Nashville, Tenn., for 10 cents a packet postpaid. These programs are regularly issued from the above office the fifteenth of each month, for use the succeeding month. Subscription price, \$1 per year.

"AS LIGHTS IN THE WORLD."

BY SUSAN M. GRIFFITH.

A shining Christian! Can I be
A light for Him who died for me?
In darkness dense a strong searchlight
Before which flee the shades of night?
Oh, that I might
Be such a light!

Can I a blessed lighthouse be,
Whose beacon shines across the sea
Upon the shipwrecked mariner
On breakers wild and sandy bar,
And from the wave
Rescue the brave?

Can I be like a stray sunbeam,
Whose warm, reviving, golden gleam
Creeps into hearts now numb with pain,
And brings them into life again?
Can I so shine
Like One Divine?

Yes, yes, 'tis true. It is His will
That, "like a city on a hill,"
Towers and turrets all alight,
I guide the homeless soul aright.
Then may my light
Be always bright!



BY HARRIET LUMMIS SMITH.

It was a clear morning, and the mainland seven miles away seemed very near. Above the low cottage, with its border of grass and flowers, rose the lighthouse, glistening in the sunshine.

Doretta stood on the little strip of rocky beach. Her father and her mother were going to the mainland for a day's shopping, and she was to be left in sole charge of the island. It never occurred to her that she might be lonely. The island was home, and the waves were old friends.

The time when Doretta was lonely was in the winter when she went to the mainland to attend school.

"We'll be home by 5, anyway," her mother promised. You're sure you'd rather have blue hair ribbons than pink ones, Doretta?"

"Let her have 'em both," said Doretta's father. "I like the pink ones. They match her cheeks." They were a happy family on this island, with the sea gulls and the waves for company.

Doretta stood on the beach watching till the little sail of the dory was only a speck against the blue sky; and the black cat watched with her, rubbing its back against her skirts. Then she went back up the walk to the trim cottage, and set about finishing the morning's work. When that was out of the way, she resolved to make some doughnuts. "Father'll bring me something for a surprise, I know," thought Doretta, "and I'll have something to surprise him with."

When the doughnuts were finished, she spread the red-and-white tablecloth over the little square table in the kitchen, and ate her dinner with the hearty appetite of heal-

thy youth, while the black cat sat beside her and waited expectantly for her share.

Dinner over, Doretta began her mending, the part of her work she did not like. These tiny stitches, one just like another, made her sleepy. Her eyelids felt heavy. She leaned back in the wooden rocking-chair, and closed her eyes just for a minute.

When she opened them, she saw a very different picture. Angry-looking clouds frowned down at black waves crested with white, and a zigzag lightning flash parted the clouds. A low muttering reached her ears.

Doretta was wide awake in an instant. "There's going to be a storm," she thought. "I hope father won't try to reach the island." She was a plucky girl, but it would have frightened her to think of the little dory out on those rough waves. "They know I can look after the light."

She hurried about the cottage, closing the doors and windows, and then went out to see that the hens and chickens were safe. Doretta was turning away, satisfied when her ear caught the frightened "cheep cheep" of a lost chicken.

"O dear! There's one of 'em wandered off. I don't see what folks do who raise chickens off an island. Ours go to the water's edge, and if there was more land, they'd go as far as it lasted." Doretta started in pursuit, followed by the excited cat.

The storm came with a rush, the big drops stinging Doretta's cheeks, while the wind lashed her hair, and shrieked in her ears. But she pushed on.

The blood of fishermen and sailors was in

her veins—men who had faced storms and dangers as part of their everyday work. Down at the water's edge, she found the fugitive, and restoring the little wet creature to its mother, she ran toward the cottage.

When near the door something happened. The sky opened before her, and a great ball of fire descended. There was a deafening crash, and the whole island seemed to rock under her feet. The child fell to the earth, rolling for some distance over the wet rocks; and it was a long time before she knew anything more.

When Doretta came to herself, she lay exposed to the storm's fury. Curled close to her face, seemingly indifferent to the rain which is the horror of its kind, was the black cat.

With returning consciousness, she thought of her father and mother, and wondered what had happened to herself. She was glad that the lost chicken was now safe under its mother's wing. Then came a thought which put all others to flight: It was time for the lamp to be lighted!

Doretta suddenly sat up, and a sharp pain in her right ankle told her that she was hurt. She made a brave effort to rise, but sank down again with a moan. The black cat pressed against her, and mewed piteously.

The lighthouse was two hundred feet away. To Doretta it seemed two miles. "I can't do it," she cried; "I can't do it." Then a terrible thought had come to her. What if her father should see that the light was not burning, and start for the island, while the storm was at its height! On her courage depended not alone the fate of the chance ships passing, but her father's life as well.

Across the slippery rocks, across the sand, into the lighthouse, Doretta dragged her poor, aching limb, while the black cat walked beside her and mewed incessantly. It was something to be out of the rain. But those three winding flights of stairs!

Up, up, up! Doretta clutched the railing, lifting herself by her strong young arms, yet at every step a groan burst from her. Up, up, up! Would they never end?

"Now just one more," coaxed Doretta, encouraging herself, as if the brave heart and the suffering body belonged to two entirely different people. "O God, help me to do this one!"

The top was reached at last. "Father! Father!" Doretta said aloud, repeating the dear name as if it had been a talisman. Her father's daughter had no right to faint till her work was done.

She could never remember clearly what came next. Only her unwavering will held her to her task. But at last a beam of light

pierced the darkness, and made a path of light across the angry waves. Doretta drew a long, thankful breath, and relapsed into blessed unconsciousness. When she came to herself again her father was beside her.

"Doretta, my little Doretta, what's the matter? Are you hurt?" His strong voice broke into a half sob.

Doretta smiled, but could not speak just then; and the black cat mewed impatiently as if regretting its inability to tell all that had happened.

The journey down the stairs was painful enough, though held in her father's arms. Once outside, she saw that the stars were shining, and the storm was over.

It was not till the sprained ankle had been bathed and bandaged, and Doretta was in bed that her parents asked for the story of the afternoon; and it was not till the next day that she heard their side of it. The thunderstorm had come up so suddenly that it was impossible to reach the island before it struck. But they had hoped to return home before dark. If they failed in this, they knew Doretta understood the lamp. As darkness came on they had watched anxiously for the light; and, in spite of his wife's protest, Doretta's father was about to start for the island, when a sudden shining light, flashing through the darkness, told them that Doretta was at her post.

Doretta was the only sleeper in the island cottage that night. The father and mother watched beside their brave daughter. But with the morning came good cheer. Youth and a good constitution conquered, and, except for her sprained ankle, Doretta was little worse for her trying experience.

To her father's bantering she replied: "I don't believe I'll be afraid to stay home again and keep the light. Of course it was pretty bad while it was happening, but as soon as my ankle is well I'll forget about that part. All that matters is that you and mother got back safe, and that the light was burning."—*The Visitor*.

Keepers of the Light are needed!

The Assembly's Home Mission Committee calls upon our young people, girls and boys, to help keep the lamp burning bright up in its lighthouse tower; that the light of the knowledge of our blessed Savior may shine out over the dark, raging waves of sin and need, and so guide many precious souls into the haven of God's love.

The oil of consecration—time, money, prayer—must be given, the wick of love kept clean and high; and the lamp lighted with "fire from off the altar."

This is no easy task, but it is a glorious one—for God. Will you be a Keeper of the Light for Him?

WHAT IF THE LIGHT GO OUT?

What if the man who watches the light
 'Way up in the lighthouse tower
 Should say: "I'm tired of the dull routine
 Of tending the lamps each hour.

"A little dust on the glass won't hurt;
 The wicks don't need trimming today;
 Though I know the oil won't burn all night,
 I'll just hope no ship goes astray?"

And the ship which was nearing its harbor
 safe
 Was dashed on the rocky coast,
 Just because no light shone out in the night,
 'The lives of the crew were lost.

What if a child who has promised to shine
 As a light in this world of sin,
 Should tire of the light-bearer's task and
 say,

"To live for myself I'll begin?"

Her mite-box lies empty upon the shelf;
 To borrow from it was no theft!
 A vacant chair in the Mission Band
 Is all of that Light-Bearer left.

And out in the Mountains a little girl
 From the Mission School is sent
 Back to her dreary, neglected life,
 For the Light-Bearer's light was spent.
 —Junior Missionary Magazine.

KEEPERS OF THE LIGHT.

JUNIOR HOME MISSION PROGRAM—JANUARY.

MEMORY VERSE—O send out Thy light and
 Thy truth; let them lead me.—Psa. 43:3.

1. Hymn—"The Whole World was Lost in the Darkness of Sin."
2. Prayer—Of thanks that the Lord Jesus came to save the whole world; petition that His Light may shine into all dark, sad places.
3. Thy Word, my Lamp: Psa. 119: 105. The Lord, my Light: Psa. 27: 1. We, His Lights: Matt. 5: 14-16.
4. Hymn—"Jesus Bids Us Shine."
5. Recitation—"As Lights in the World."
6. "How Doretta Tended the Light."
7. Hymn—"Sowing in the Morning."
8. Rays of Light in Dark Places.
9. Recitation—"What If the Light Goes Out?"
10. Hymn—"Work, for the Night Is Coming."

11. Transaction of Business.
12. Motto Verse—All together.
13. Prayer—For the work of the Assembly's Home Mission Committee among little children, and that the Light of Christ may shine in all America, and into all the world. That we may be Keepers of the Light.

NOTES:

- 3—Give out in advance.
- 8—A talk on the work of Assembly's Home Missions—how it is throwing the Light of the Gospel in dark, neglected places in our own land, and in that way reaching even to foreign shores.
- 11—In plans for the year's work include a definite share in the work of Assembly's Home Missions.



Foster Fathers at the Tex.-Mex. The "Orphans" are drowning their sorrow in drink.

AMERICA — A FIELD — A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

JANUARY SUBJECT—ASSEMBLY'S HOME MISSIONS.

JANUARY—ITS SIGNIFICANCE IN THE CALENDAR

JANUS, the two-faced god of the Romans, gives its name to the first month of the year in the Julian Calendar, was it merely accidental, or is there some special significance in the fact that the god looking both ways—backward and forward—first claims attention in each revolution of the wheel of time? Is it not perfectly natural as we pass each annual milestone in our journey, to pause and look backward, before turning our faces to the untried future?

The Temple of Janus, closed only in time of peace, was surely thrown wide open during the year past. The backward look in 1914 brings in review chiefly one thing—war, war, war! Almost the entire civilized world is engaged in the most awful, gigantic, bloody, disastrous conflict in all its sad history. In some quarters it has been heralded as the breaking down of Christianity. No, indeed; it is not the *failure* of Christianity. It is caused solely by the *lack* of Christianity. The infidelity of France, the rationalism of Germany, the ecclesiasticism of Russia and Austria, and the fanaticism of Turkey are bearing fruit; and there was not enough of the salt of Christianity to prevent. England, the only evangelical nation in the number, apparently struggled hard to avert the catastrophe, but was drawn into the maelstrom by an irresistible current.

At some time in the past each of these conflicting nations was the home of evangelical Christianity. It is always easier to evangelize than to Christianize a nation. Europe today is the prophecy of our future, unless Home Mission agencies under the blessing of God can make our country God's country.

Looking forward into the inscrutable 1915, what is the prospect? Are there signs of the cessation of strife? Is there any promise of universal peace in the disarmament of nations, "in the parliament of man, the federation of the world?" Are there signs of the coming of the Son of Man discernible on the horizon? Neither human sight nor foresight can pierce the future; but faith sees always,

"Behind the dim unknown,
God within the shadow,
Keeping watch above his own."

A retrospect of Home Mission achievement for 1914 is exceedingly helpful. Though not of sufficient attainment to cause self-complacency, nor withal the realization of many fond hopes, yet enough substantial results are visible to afford good ground for encouragement.

Twenty-eight evangelists—General, Presbyterial, Voluntary, and Prison, have been sustained in whole or in part, who have given the message to thousands of needy souls.

Forty Presbyteries have received sub-



stantial aid from our Treasury, in reaching the destitution among the various classes in widely separated areas; while statistics show that annually about three thousand yield themselves to the appeal for a changed life.

Six hundred and twenty-eight workers were employed, and seventeen new houses of worship were erected.

The superintendent of Mountain Missions witnessed 211 professions of faith, and over three thousand young people came under our tuition and influence in our Mountain Schools.



About fifty missionaries served the "strangers within our gates," reaching twelve nationalities. More, it is said, than we minister to abroad, and as many perhaps as the Apostles miraculously reached on the Day of Pentecost, through the gift of tongues.

Forty-eight ministers, white and colored, served 71 Negro churches, which had an increase in membership of 6 per cent.

An advance step was taken in the election of a Superintendent of Evan-

elism; and we trust that Dr. W. H. Miley will be instrumental in arousing and leading the Church in the great work of soul-winning.

Three new dormitories were erected and furnished for our mountain youth, at a cost of \$10,000; and arrangements were begun for additional equipment among the foreigners in our great cities.

What is our outlook, our hope for 1915 in Home Mission spheres? Our hopes in this world are never fully realized; and yet what a stimulus is the inspiration of hope! "Hitch your wagon to a star," advised Ralph Waldo Emerson, which should be allowed wider application than he perhaps dreamed.

First of all, the Committee would be encouraged if the Church could be brought to appreciate and practice the recommendation of the last General Assembly: "The Assembly calls upon all our people to give this great and vitally fundamental cause its proper place in their thinking, praying, and giving, so that this work and the workers engaged in it may be recognized as deserving of equal honor and of equal importance with any department of the Church's activity."

Second. The Church must realize the need of the \$333,000 asked by the Assembly. The Committee promises only something less than \$200,000, but

in doing so is compelled to decline \$100,000 in applications to avoid incurring debt. Will the Church penalize the Home Mission Committee for doing business on a cash basis?

Third. At least 250 churches without houses of worship are a constant cry in the ears of the Committee; and yet the Church, after three years of effort, has given only \$10,000 of the \$100,000 Semi-Centennial Fund. One friend offers \$10,000 if we will complete this unfinished task. Shall we make good this offer in 1915?

Fourth. Several of our promising missions for foreigners in great cities call for a modest equipment. This must be furnished if our Church is to conserve our best efforts. New dormitories for the Presbyterian College of Oklahoma and other growing institutions are a necessity, unless the Church is content simply to mark time. A still greater Stillman Institute for the education and training of our colored ministry is a dream, which we fain would hope a wakening Church will transmute into a blessed reality.

These are some—just a few—of our visions taking shape along the horizon as we face the possibilities of 1915. Does the Church share with us these hopes? Will it attempt in real earnest to convert aspiration into achievement during 1915?

A BAPTIST VIEW OF DENOMINATIONALISM IN MISSION STUDY.

VICTOR I. MASTERS, D. D.,
*Editorial Secretary Southern Baptist
Convention.*

Our Baptist friends glory in their denominationalism. And well they may, for it is one of the causes of their wonderful growth and success. The following strong editorial, characteristically Baptist, due to a Presbyterian incident, is not without its timely message to Southern Presbyterians:

DOCTOR HOMER McMILLAN, one of the Secretaries of the Southern Presbyterian Home Mission Board, has shown us a letter from a prominent Presbyterian,

part of which we take the liberty of reproducing.

Says the writer:

"I am glad you are going to give Home Mission Week a denominational turn. Not that I am so out of sympathy with all other churches, but unless we shoot at something we are not apt to hit anything.

"I have been spending some time of the past month or so in reading the Southern Baptist literature on Home Missions, and I do not wonder that every Baptist in the land thinks his Church has been handed down from heaven. On every alternate page the writer of this literature is telling you something about the Southern Baptists."

THE CALL OF THE NEW YEAR.

Quit you like men, be strong;
There's a burden to bear,
There's a grief to share,
There's a heart that breaks
'neath a load of care—
But fare ye forth with a song.

* * *

Quit you like men, be strong;
There's a battle to fight,
There's a wrong to right,
There's a God who blesses the
good with might—
So fare ye forth with a song.

* * *

Quit you like men, be strong;
There's a work to do,
There's a world to make new,
There's a call for men who are
brave and true—
On! on with a song.

* * *

Quit you like men, be strong;
There's a year of grace,
There's a God to face,
There's another heat in the great
world race—
Speed! speed with a song!
—William Herbert Hudnut.

America never faced a condition quite so serious as that of the present hour. The call to the men of the Church to perform their duty and live heroic Christian lives is greater than ever before. If America is to be evangelized, our strongest and best and most consecrated business men must give their time, talent, money and service to the work.

The men of the Church have no right to spend all their time in the selfish pursuits of life, for the purpose of accumulating money and making great success of their own special interest. Their time, their talent, their lives and their properties belong to God first.

If they will only realize this, and give the same energy, the same consecration, and put the same effort in the evangelization of this country that they put in their own business enterprises, America will be brought to Christ in a very short time. Let the men of the Church realize this responsibility, meet this obligation, answer this call, and the Church will move with a power not demonstrated in any previous age.

The whole Church expects every man in it to perform his duty.

—Mark A. Matthews.

Seattle.

We are rejoiced that this brother is definitely impressed that our Home Mission Board literature expresses the conviction that Baptists have a mission in the South. We are interested in this vigorous note for denominational spirit, sounded by a leading Southern Presbyterian.

It is so evident that Southern Presbyterians and Methodists and Baptists have real fellowship with each other and mutual joy in all that each does for the bringing of the Kingdom and the advance of holiness and worship, that it should not be necessary to assert

it. It is necessary, however, not from any trouble and bad feeling between these and other Christian bodies, but on account of the persistent misrepresentation of the facts on the part of the "experts," who have apparently decided that the various bodies must at any cost be sneered out of countenance before the public, and put on the defensive.

The essence of Christian unity does not consist in outward conformity. The Word says: "There are diversities of gifts, but the same Spirit. And there are differences of administrations,

but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." Differences are not necessarily contradictions and the charitable comparison of differences will bring far richer unity than can ever result from the impatient and petulant demand for conformity to a single outward form of organization.

For the moment, waving aside questions of conscience on the part of believers, which their religious body expresses for them, it would seem to be the worst of strategy to try by con-

straint to force the Christian groups together. If the rank and file of Christians ever leave their own groups in masses, it will be to fall away into indifference and demoralization rather than to become articulated in the new composite. Both history and common observation justify this statement.

We rejoice in the spiritual force which is in the body of Methodists and Presbyterians in the South. We wish there might be 10,000 Southern Presbyterian ministers and laymen with such a denominational conscience as the gentleman we have quoted.

DO HOME MISSIONS PAY?

REV. JOHN E. McLEAN, Evangelist and Superintendent of Home Missions in the Presbytery of Ft. Worth, Texas, writes:

We had a great meeting at Weinert. I believe I have never seen the mighty power of God so clearly shown.

Weinert is, or rather was, a very wicked place, full of skepticism and scoffers. One of the first things I heard on coming there was that one fellow had offered to bet our pastor, Rev. J. W. Gregg, a quart of whiskey that we would not have a single conversion.

The town was so wicked that there was not a single Christian business man. The opposition was so fierce that you could feel its intensity as you walked the streets. I am glad to report that "our God is a great God," and certainly answers prayers.

The very fellow who bet the quart of whiskey was converted, and also his wife. Also other prominent men. Every man in town felt that God was there, and would answer prayer.

Another fellow who said, "I would rather my boy would be a gambler than a preacher," came forward the last night, and has promised that he will do his very best to serve God. I fully expect him and also two others who are the leaders in wickedness, to surrender to God.

They had never had a revival of any consequence since the town was built some eight years ago. In all, forty-one souls were reached by profession or reclamation, many of whom were men. The town is completely changed.

The leading scoffer said to me the morning I left, "There's no doubt you have done lots of good here." I fully expect him, with others, to surrender.

Rev. T. O. Perrin, pastor of the First Presbyterian Church, Greenville, Tex., gives this incident:

In the fall of 1906, the Presbytery of Western Texas placed a minister at Rockport, Tex., to engage in Home Mission work, with the care of the organized churches at Rockport and Gregory. He was instructed to do what he could, and the Home Missions Committee helped with the salary.

In one year a church was organized at Refugio, the only Protestant church in the county, and in its membership was represented practically every denomination. Some of the people had never even seen a Protestant service. There is now at Refugio a fine stone church.

The field has grown wonderfully, so that where there were only two churches in a large field covered by one man, there are now nine churches supplied by four men, and the prospects point to the organization of two more churches in the near future.

Does not this answer the old question, "Do Home Missions pay?"

Laymen too, are greatly used of God in furthering His cause and kingdom among men. Mr. E. B. Webb, a volunteer worker, who gives his time without salary to the redemption of the mountaineers, has been associated in the work at Heidelberg for some time, and was instrumental in the organization of the church. He has given this brief account of the remarkable progress of the work there:

The work was begun at Heidelberg by Dr. Guerrant sending there Miss Belle Breed-

love to start the first Sunday School, in the summer of 1911. In January, 1912, he opened Beechwood Seminary, which has since been conducted with ever-increasing success.

In November, 1913, a Presbyterian Church was organized with a membership of twenty-four, which grew in one year to fifty-five.

During the year the church paid its share of the pastor's salary, the balance being paid by the Assembly's Home Mission Committee. The church raised \$127 for Home Missions, expended about \$50 in the relief of the sick and suffering in the community, and started

branch stations for preaching and Sunday schools at points several miles distant.

The annual report of the Sunday school showed an average attendance of ninety-five, with thirty-five scholars brought to Christ, twenty-two of these uniting with the Presbyterian Church and thirteen with the Christian Church.

The success of Dr. Guerrant's efforts at Heidelberg stimulated other churches to develop work there. Three years ago there were probably less than twenty church members, where now there are more than 200. Disturbances used to be frequent, but now there are no more orderly services anywhere.

CENTRAL CHURCH, SHAWNEE, OKLA.

REV. J. M. CLARK.

THIS church was organized in 1890 by a representative of the General Assembly's Committee of Home Missions. For several months it remained inactive, with nothing more than the original organization of thirteen members, Southern Presbyterians who had patiently waited for our church to be organized in this city, and who for this reason had not identified themselves with any other denomination.

The present pastor left an attractive work in East Tennessee to come to Shawnee to develop this new organization. He arrived on the new field December 1, 1908, and found an exceedingly discouraging situation. Seven of the original charter members had moved out of the city, and there was no place to worship and carry on the work.

The present splendidly located site, on which there was a five-room cottage, had been secured about the time the church was organized. The first work of the pastor was to transform that cottage into a chapel, and, after a suitable place of meeting had been improvised, the regular order of Presbyterian services was established, and the work began to move forward with encouraging success. About eight months after this the chapel was removed, and work begun on the present handsome and commodious church building.

During the five and a half years of the organized work of this church, about 200 members have been added to its roll, about half of whom were on profession of faith and statement.

This church has had many peculiar difficulties to confront, some ecclesiastical, some social, and some financial. These, together with the universal indifference that prevails in Oklahoma, have made the development of the work an exceedingly difficult undertaking. The church was especially fortunate in getting into its fold from the very beginning, a high class of membership, and today stands on a parity with any church in the city of Shawnee, with respect to aggressive work, loyal and consistent membership, wholesome influence on the community and material equipment.

The last three or four years have been a period of general depression in



The Cottage which became a Chapel.



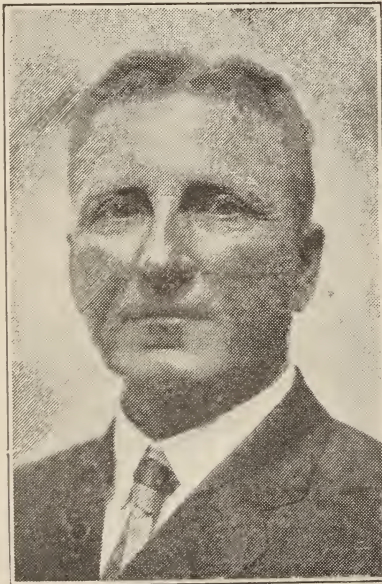
The handsome new church at Shawnee, Okla.

Oklahoma, as the result of a succession of droughts, and this depression has been felt in church work as much as in any other sphere of activity. This has caused restlessness among the people, which has manifested itself in a great deal of moving about from place to place, in the effort to better condi-

tions. This church has lost many members in that way. Today there is a resident membership of about 140, as loyal, united and true people as can be found in any church in Oklahoma.

Up to the beginning of the present ecclesiastical half-year the salary of the pastor was paid by the Atlanta Committee, but on April 1st, the church assumed the entire amount, and seems to find it a joy to have attained absolute self support.

Shawnee, Okla.



Rev. J. M. Clark, D. D., Pastor.

HOME MISSION TOPICS FOR 1915.

- January The Assembly's Home Missions
- February Local Home Missions
- March Mexicans
in the U. S.; Sabbath School Extension
- April Mountaineers; Christian Education and Ministerial Relief
- May Foreigners in the United States
- June Mission Schools
- July The Indians
- August Problems
- September City Missions
- October The Great West; Sabbath School Extension
- November Colored Evangelization
- December..... Woman's Work; Christian Education and Ministerial Relief

DEAR COUNTRY OF OUR LOVE.

Our thought of Thee is glad with hope,
Dear country of our love and prayer;
Thy way is down no fatal slope,
But up to freer sun and air.

Tried as by furnace fires, and yet
By God's grace only stronger made;
In future tasks before Thee set
Thou shalt not lack the old-time aid.

Great, without seeking to be great
By fraud or conquest; rich in gold,
But richer in the large estate
Of virtue which thy children hold.

With peace that comes of purity,
And strength to simple justice due,
So runs our royal dream of Thee,
God of our fathers; make it true!

O land of lands! to thee we give
Our love, our trust, our service free;
For thee thy sons shall nobly live,
And at thy need shall die for thee.

—John G. Whittier.

THE APPEAL OF COLORED EVANGELIZATION.

BY REV. D. D. LITTLE.

THE greatest danger that threatens the Negro in America today is isolation.

The unparalleled development of the Negro since he came to this country two hundred years ago, has been due to his intimate association with the best type of the white race.

Before the war, he lived in constant contact with his master, under whose eye he learned to work with his hands, and from whose lips frequently he learned the way of life and the laws of God.

For a generation after the war, the South was filled with white teachers from the North who gave freely of their best to help the emancipated blacks.

But the Negro is fast losing both these points of contact with the higher race. The southern farmer has rented out his plantation to Negro tenants and has moved away to town. The novelty of teaching Negroes has worn off, and today outside of a few high grade schools, there are no white teachers working for Negroes.

In the Black Belt one can travel for

miles in the country without seeing a white man's house; while in town, Negroes are being set off in "quarters" of their own. Every year the Negroes become more and more a separate and distinct people.

This isolation has had some beneficial results. Independence and leadership have been developed. We see Negro stores, Negro banks, Negro printing houses, Negro colleges, Negro doctors, etc.

All this looks well. To a casual observer it looks as if the Negro were beyond the need of aid from the white man. But the obstinate fact remains that the Negro is distinctly an inferior race. *He does nothing thoroughly.*

If he builds a house, it shows unmistakably his careless hand. If he takes a school founded by white teachers, the quality of scholarship soon shows deterioration. The Negro lacks not only manual skill to do things well, but above all he lacks *the ideals of perfection* that are the inheritance of the Caucasian.

However, it is of the moral and spir-

itual effects of this isolation that we would now consider.

Negro character as it is seen in America today is the product of the home and fireside training under slavery, together with the intellectual stimulus received from Northern teachers soon after the War.

These influences have already been withdrawn long enough for us to form some idea as to what would result if he were left alone for several generations.

It must be admitted that the physical equipment of the Negro church today is far better than it has ever been before. Furthermore, in the towns, the larger churches are demanding a higher standard of morality and education in the ministry than was tolerated a generation ago.

So far, so good. But what about the religious life of the masses of the people?

A generation ago, nearly every Negro went to church every Sunday: now the town churches can barely muster a corporal's guard at the ordinary morning service. Negro men who do not spend their Sundays loafing around poolrooms and railroad yards, stay at home and sleep.

Another noticeable feature of their church life is increasing emphasis laid

on financial matters. The money for erecting their handsome churches is raised by suppers, rallies, contests of all sorts. The church building that was almost empty at the hour of morning worship is packed to the point of suffocation when the day comes to report the result of some financial contest. They are imitating the externals of the white man's religious life while knowing little of its inner principles.

In the rural districts, the falling off in church attendance is not so great as in the towns, but the falling off in the quality of preaching is greater. In former times, white churches in the country were usually built with galleries to accommodate the Negro worshippers. Here those who cared for it could hear Christian doctrine expounded by the best ministers of the white race.

As long as this state of affairs continued, the Negro preachers could not go far wrong in their interpreting of Scripture, or in Theology, but with this means of instruction lost, the country preacher is thrown upon his own resources and left to frame a Theology of his own.

The Negro has made a good start, but he has done this through the patient, systematic, sympathetic aid of his white master and friend. The time



The Pageant of the Race.

has not yet come when this assistance can be withdrawn.

Unfortunately, white and black still meet in the lower spheres, in saloons, and in all places of sin and vice; but the better classes of the two races rarely meet.

The Negro has traits of character worth cultivating: In patient endurance of suffering, in glowing faith under darkest trials, and in rapturous vision of the world to come, he has few equals and no superiors.

PEACEFUL WARFARE IN OKLAHOMA.

BY REV. W. N. LOWRANCE, EVANGELIST.

WHILE the war of destruction and carnage rages in almost the entire Eastern hemisphere, a peaceful warfare goes on in this part of the Western. The Christian soldiers of the Prince of Peace continue the fight against wrong-doing, sin and darkness.

Rev. J. B. Butler, a young man recently from the Seminary, is getting some experience in actual field work as shepherd of a group of churches near Hugo, Okla. He is faithful to the cause, the people love him, the Kingdom is being hastened, and golden grain garnered at harvest time.

A great variety of people reside in this section from all countries, climes, and previous conditions of living. One young Indian boy, an attendant upon our meeting recently at Gay, said that his home used to be the jail—he “got in there so often.”

The Evangelist has been assisting Mr. Butler in his work. At some places there is no church house of any kind, and often no one who can play the organ or help in the music. But the people listen to the Word—some accept, though many, many stay back in the world, undecided for Christ.

The work here should continue without any lapse. But a strong fight is

If we may adapt a certain text of scripture, we may say: “The white man is not without the Negro, neither is the Negro without the white man in the Lord.”

It remains, therefore, for the Christian worker in these days of growing race prejudice and race separation, to bridge the chasm by using every opportunity that offers to bring more of Christ to the race whom circumstances have made our nearest neighbor.

Columbia, Tenn.

needed. The weeds and briars of infidelity and skepticism are ready to grow and become rank in a season. We have the heathen at our doors, and all kinds of cisms and isms pollute the ground. The harvest truly is white. We need the prayers of God’s sincere followers. We need helpers, singers, church houses!

The picture shows a line-up of evangelist, pastor and organist, and the Finley family at Hamden, Okla., where the Spirit of God used a few to revive a little village congregation struggling against much opposition.

Our prayer is that the banner of King Jesus may continue to spread its folds, and that He will add to the Church daily such as shall be saved.



The Evangelist, Pastor and Organist are in the center, Finleys at either end.

WHEN PROPHECY FAILED.

BY REV. EBENEZER HOTCHKIN.

FOUR years ago it was predicted by one of the professors of the South-eastern Normal, at Durant, that the Oklahoma Presbyterian College for its Girls would close its doors soon. He was certain that a faculty of thirty, plenty of money, and free tuition on their part would do this.

The fifth year of the College has well begun under most favorable circumstances, considering the war and the closed market on cotton. Indeed, this is our best year, and it leads us to believe that the future of the school is assured. At least, we feel that the fulfillment of the professor's prediction is not yet.

CALVIN INSTITUTE.

It may encourage the Church to a more hearty and generous support to know the reasons for this remarkable success.

First of all, the foundations were "sure," being laid in the promises of God's Word, cemented with the prayers of His people. Calvin, the little son of an early missionary, lost his life in a pool of water as he and some companions were at play. A thousand dollars held in trust for him was the second layer in this foundation, little Calvin himself being the first. Calvin Institute



Rev. Ebenezer Hotckin



Some of the Students.

opened its doors, and soon three hundred faces turned their eager eyes to this Mecca of Christian learning. They came for miles from all sections. Those were real pioneer days in Indian Territory. There were no public schools, and soon the walls of Calvin Institute, all too narrow, were filled near to bursting with young people eager for an education.

DURANT COLLEGE.

Friends stood up and said, "We will build larger things." The Home Mission Committee joined hands with us, and after a prayer-meeting under an old canvas tent, \$10,000 for Durant College was subscribed.

In 1901 the doors of the new school were opened. For seven years in a modest building the college did its work. Thousands of its students have scattered themselves in the various sections of this broad new State, and become living witnesses of the good to be found in Presbyterian institutions.

OKLAHOMA PRESBYTERIAN COLLEGE FOR GIRLS.

Statehood came. Durant was incorporated and public schools were open-

ed. We sold our building to the city for \$20,000, and moved west eight blocks to a more elevated and beautiful site, given by the citizens of Durant. Here, on a campus of thirty acres, we erected our present buildings at a cost of about \$100,000. The College opened for girls in the fall of 1909. Before the end of the first year the building was taxed to its capacity. The next year the building was even more crowded, and in order to care for the students who came, the president put up and equipped out of his own money "Hotchkin Hall," a twelve-room frame building. Every year has brought an increase of students, until now the number has to be limited; and there are hundreds of girls waiting to come. Shall we make a place for them? Shall we give them Christian training and the influences of a Christian home?

All the nine girls who graduated last year are active Christians, capable Sunday school teachers, and nearly all will lead in prayer. Most of them will teach in the public or private schools of Oklahoma, and so extend the beneficent influences of the school into many lives and homes. Five of the nine graduates have some Indian blood.

A word about our President will not be out of order, for he is the right man in the right place. Surely God sent him to us, and God is using him to defeat the professor's evil prophecy. If you will give him the support that he deserves, and the buildings that he needs, he will send out from the Oklahoma Presbyterian College for Girls an ever-increasing stream, to enrich and make the spiritually dry places of Oklahoma to blossom as the rose. He needs today—not tomorrow—a \$40,000 dormitory, and you can give that and not lose one hour's sleep or a single meal.



President, W. B. Morrison.

The Minutes of the General Assembly for 1914 show a total of 330,000 members. Just one cent and two mills from each of these will build the dormitory he now needs. Is there a single child in all the Church who would not give that much? No; I am sure there is not one.

Can we do it? Yes, we can do it. The men of our Church could furnish every day in the year the money to put up the building that President Morrison needs, and it would not cost any more than they spend for cigars. The children could erect such a building every week in the year, and not spend as much as they waste on candy and gum. The women could build a \$40,000 dormitory every day in the year, and only spend five cents a day.

We can do it, and we will, for God expects us to do it.

Durant, Oklahoma.

We have sought a painless method of giving and getting money for many years, but again and again we return to the New Testament for the best method. "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."—*Missions*.

A SHORT STORY OF MY LIFE.

NELSON WOLFE.



Mr. Wolfe, one of our bright young Indian men, is a licentiate. He has been appointed by the Presbytery to assist Rev. Ebenezer Hotchkiss in the evangelistic work, while giving part of his time to Rev. W. J. B. Loyd.

At about the age of six years, I was sent to a little neighborhood Indian school, held in a small log school-house which seated about fifteen scholars. The teacher, having no chair, had to stand up or walk the floor all

the time. This was near where the town of Russet now is, and it was known as the William Hawkins School.

The first year I went to school but a short time, probably three or four months, when my mother died. A sister to my mother took me home with her, with whom I lived until her death. My father died, too, a short time afterward, leaving me an orphan.

The next year I was sent to another small neighborhood school, the John Thomas School, which I attended for two sessions of ten months each. The first session I learned lots of meanness, and the second year I learned more meanness. At the end of the session the teacher promised a premium of his watch and chain to the one of three boys (two others and myself)

that made the best recitations on the last day of school. During several of our rehearsals some visitors came in to hear us. The majority of them said (I over-heard them) that I would gain the premium; but when the time came, to the surprise of all, it was awarded to one of the boys whose mother was a fair widow. Although the boy made somewhat of a poor exhibition, the teacher being a single man, and casting his eye on the boy's fair widowed mother, awarded his premium accordingly. So today wherever that watch and chain may be, it is mine by rights!

Next I was sent to the Chickasaw Orphans' Home, near Lebanon, Okla., where I spent four years and two months, and began speaking English. I am very proud of the little knowledge of the English language I acquired there. Understand me to say, although I have had all these opportunities of learning, I didn't always improve them, and am not a graduate in any branch of study. I was very careful to speak the English properly, and would delay sometime before answering questions.

I remember well on one occasion my teacher took me with him on a visit to his friends. Upon reaching the house I was permitted to go and play with the children, and as long as I was with them I got along fine. But time for my trial came when invited to dinner. I was much inclined to be bashful, so sat with my head almost resting on the edge of the table, and was prepared for what was to come. Rather than to try accepting or refusing anything, and thereby make an awful mistake, I would without a word take of what was offered, whether I wanted it or not, or knew what it was. So in this way my plate was soon full to running over. After all the kind lady who was waiting on the table asked, "Little man will you take

some more coffee?" Gathering together all the knowledge of English I possessed, and in eagerness to answer, I said, "Nos ma'm."

After my school days were over, and my close relatives died, I started a life full of sin and misery. After living this wild, reckless life for a long time, I became reconciled to Christ, and though often I have been tempted and wandered far away from Him, just that often I have kept coming back, until now I have grown much stronger

in Jesus who came to seek and to save that which was lost. I have now been a member of the Presbyterian Church for four years, and am trying to live a Christian life.

The date of births is something that many of the Indian people make no record, so it was with my parents. But judging from the age I was when I first entered school, I was born in 1873. According to this, I claim to be 41 years of age.

Egypt, Okla.

CO-OPERATION AT THE TEXAS-MEXICAN INDUSTRIAL INSTITUTE.

BY REV. W. A. ROSS.

MR. ROSS has been for eight years associated with our Foreign missionary work on the Mexican border. This account of a most energetic house-party at Tex.-Mex., will make a strong appeal to all who are interested in the work for the redemption of Mexico's "baptized paganism."

Home and Foreign Missions are so close together along the Texas border that we make no effort to distinguish between them. The proximity of the field in Mexico and of the Mexican field in the United States not only emphasizes the fact that the work is one, but brings the workers together in delightful fellowship and mutual helpfulness.

The Texas-Mexican Industrial Institute at Kingsville, Tex., has become the rendezvous for Home and Foreign missionaries of Southwest Texas. It is an ideal place for house parties, as a most delightful experience assures us. Some of us had the pleasure not long ago of contributing a little of our time toward establishing a Bible course

in Spanish, and assisting in the construction of a silo.

We have seen enough of the workings of the institution to speak with authority as to its present condition and future prospects. We have talked with those in authority very intimately on the subject, and know something of the struggles they are facing to keep it going, and have also been cheered by their absolute faith in its future greatness and usefulness.

It is probable that the Southern Presbyterian Church, and even the Synod of Texas, does not comprehend the wonderful possibilities bound up in the Texas-Mexican Industrial Institute. Think of seven hundred acres of land as fertile as the Nile Valley, in the far-famed Southwest Texas country, right in the middle of multitudes of Mexicans, and this tract given for the express purpose of establishing a school for the Mexicans! It is a challenge to our Church! She should take it up in Christ's name, and build a school in keeping with this generous donation, the cause represented, and the opportunities offered.

The school is a part of the educational system of the Synod of Texas. It is the baby



A part of the dairy herd at Tex.-Mex.



Clearing the way for King Cotton. One time that Dr. Skinner was caught not at work.

in the sisterhood of institutions. Being the baby, it has the perfect right to cry; and should cry until it is heard throughout the land, and its needs are supplied. A baby must be nurtured and cared for, otherwise it cannot grow to manhood.

The location of the school is ideal—four miles out from the growing city of Kingsville, on the main line of the St. Louis, Brownsville and Mexican railroad. The climate is as balmy and healthful as that of Southern Greece,—the country that produced the ancient Spartans and their rivals, the Athenians. The land is adapted to all manner of products grown in temperate and semi-tropical climates.

Material equipment is greatly needed. Some progress has been made, and there are now five buildings, but a large brick dormitory is a necessity. The buildings that are being used now for class rooms, dormitories, dining room, kitchen, etc., were built for barns and creamery, and are needed for those purposes.

The industrial department also needs farm machinery and stock. A herd of forty or fifty cows has been secured, also several mules and horses, and some blooded hogs; and a silo has been built. But this is on y a beginning. Mrs. King has given the land, others should now furnish the buildings and equipment.

An essential factor in an institution is the man at the head of it. He must be a man who will make it his burden, plan for it pray for it, talk for it, keep it on his heart and on the heart of the Church; a man who believes in the enterprise and can make others believe in it, who knows what he wants to do and how to do it, and then has the energy and practical common sense to do it. Tex.-Mex. has just such a man. God brought him all the way from Colorado, by a chain of circumstances which only He understood at the time. Those of us who know how well Dr. Skinner can preach were disappointed when he accepted the presidency of

Texas-Mexican Industrial Institute; but when we see him in the midst of his work we feel that it was the call of God.

When Dr. Skinner accepted the work two years ago, the school tract was in the brush. Not an acre cleared, and not a building to be seen. Over two hundred acres have now been cleared, the crops of two years, which mean three or four crops, raised and harvested, thus contributing largely to the support of the school; and the dairy now yields from \$35 to \$75 per month.

Dr. Skinner has the gift of creating an enthusiasm for work and study among the boys, and it is a delight to see them enter with such hearty good will into the duties assigned. He works so hard himself, and leads them so judiciously, that they cannot do otherwise.

The religious training the students receive from the daily devotions and Bible study, and in the Sunday services, is one of the most beneficial features of the school.

Dr. Skinner is most ably assisted by Mrs. Skinner, Miss Gould, who assists in the class work, and by Mrs. Mounring, Mrs. Skinner's mother, who took up mision work at the age of 80. These four constitute the "American community" of the Institute, a consecrated band who are giving their lives to the work of training Mexican boys for the Nation, for the Church, and for God.

The presence of three hundred thousand Mexicans in Texas is an evidence of the real need of this school. But there was some doubt at first as to its general acceptability. Would the Mexicans attend the school, and especially would they respond to the industrial feature and the self-help plan? Results have shown that there was no cause for fear. All the students that can be accommodated are in the school, and many others could be secured.

The greater part of the work on the farm is done by the boys: In clearing the land, planting and harvesting crops, attending to the stock and dairy, as well as the domestic

work of the school. While thus learning the dignity of labor, and obtaining splendid training in farm and dairy work, they are receiving an English education, and are being taught the Way of Life.

The Christian atmosphere which pervades

all is wholesome and uplifting, and one cannot but grow enthusiastic on seeing the school now, and in contemplating the good that it is destined to do under the blessings of God for the Mexicans of Texas.

Brownsville, Texas.

THE ENSLEY MISSION AND ITS POSSIBILITIES.

By MRS. M. HOOD.

WE WHO are striving in our little corner to give the cheerful word, uplifting song and story and the helping hand to the Italian children find one life too short to enter the many avenues of helpfulness which daily present themselves.

Our Kindergarten and Primary School shelter from thirty-five to forty-five every day, and represent only the beginning of what we need. A year ago I had a vision of what this Mission might be. Will you see with me by faith our Mission transfigured and glorified—the church and Sunday school conducted by willing and efficient workers; a neighborhood house, with its sewing classes, reading and play rooms, gymnasium and flower garden? Oh, ye who are Presbyterians! Knowing our standard of education and advancement, why stand ye and gaze afar when the fields at our door are “white unto the harvest?” Others have gleaned while we were asleep with the narcotic of indifference; but now that you and I have seen the vision, shall we not go forward and do things?

Play is the highest phase of child development; justice, self-control, truthfulness, loyalty and brotherly love blossom on the playground. Indeed, every characteristic of excellency in the play of childhood characterizes

your good worker at maturity. The child's activity is divinely given, and unto us is granted the opportunity to turn this activity into proper channels.

Most of these people here have come from Palermo, in Sicily, a city of beautiful waters, flowers, and churches, to the “Steel City,” a place of smoke, tenements, cheap shows and barrooms. The only social life open to them is found in the five cent shows, the saloons and the pool-room. There I have seen these young people as much at home as your children are in a friend's home, and why not? Their fathers and uncles keep these places! True, they are not of our fireside, yet they are ours. Some day they will be a part of the nation's helpers.

Will you go with me into that home where the child is dying for lack of proper care and diet, ill with pneumonia, lying, fully dressed, on a cot in the corner of a poorly ventilated kitch-



A gay Sicilian cart.

en? I feel sure that little "Ginger" died through the mistake of an ignorant mother. "Feed my lambs," Christ charged his Church for all time with the duty of caring for the child. "Teach us of thy way, dear Father; teach us for sweet childhood's sake."

A few days ago our Maritino "made fourteen years," as they express it, and upon questioning her I found that she knew nothing about birthday parties. I asked her if she would not like to have a party; she was delighted. Upon the appointed day, my friends, Mrs. Craig, Hernandez and Montgomery, came out with a prepared lunch, and while the children played games out of doors, we arranged the table, with fourteen candles on it. I wish you could have seen the keen delight of each child—thirty-seven, I believe, sat down—with Maritino at the head of the table. She opened the box of trinkets, and did not forget to thank us heartily for them.

We are praying for larger things than ever before at our Mission. Pray with us. I believe that God, who answers prayers, has already begun to incline the hearts of men and women to give not only of their money, but

their lives. We have decided to open a neighborhood house as soon as money for equipment is raised.

In an Eastern country—so runs the fable—no rain had fallen for weeks and weeks. Grass and trees were dry and shriveled and the springs and streams had little water in them. So the king of the country called together the learned men, the doctors and rabbis, that they might pray for rain; but all to no avail! The sun was just as hot, and the air as dry and stifling!

Then there stepped from the crowd one, in plain garments, who lifted his head to the sultry sky, and prayed simply to "Our Father." Scarcely had he ceased praying when cloud upon cloud gathered, and soon abundant showers refreshed the earth.

The king, stepping up to the stranger, laid his hand upon his shoulder, and asked: "Who art thou?" He answered, "I am a teacher of little children. 'In heaven their angels do always behold the face of my Father which is in heaven.'" "Before they call, I will answer; and while they are yet speaking, I will hear."

Birmingham, Ala.

"CAN YOU TELL?"

Mention some Home Mission achievements of 1914.

What wish did a prominent Baptist express for our Church?

What happened to the fellow who bet a quart of whiskey?

When did a cottage become a chapel?

Mention some of the valuable things stored in "Uncle Sam's ice-box."

Why are the negro preachers in the country now left to frame a Theology of their own?

What place did a certain Indian boy claim as his home?

What followed the coming of statehood in Oklahoma when Durant was incorporated?

How did bashfulness get a boy into trouble at the table?

When did a guest at a house party amuse himself by assisting in establishing a Bible course and building a silo?

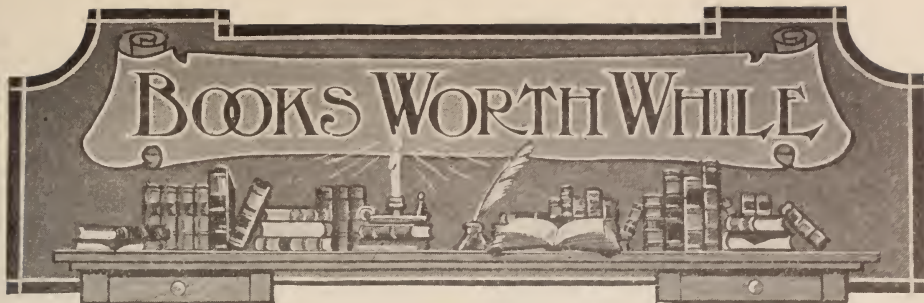
Tell about Maritino's first birthday party.

REPORT OF TREASURER OF ASSEMBLY'S HOME MISSIONS,

	1914.	1913.	Increase.	Decrease.
Churches	\$48,388.35	\$40,580.55	\$ 7,807.80	
Sabbath Schools	3,225.50	3,792.97		567.47
Missionary Societies	6,481.82	4,057.87	2,423.95	
Miscellaneous	22,414.68	32,521.73		10,107.05

Total \$80,510.35 \$80,953.12 \$10,231.75 \$10,674.52
 Net Decrease \$ 442.77

A. N. SHARP, Treasurer.



Our Home Mission Work, by C. E. Schaeffer, D. D., Secretary, pp. 263.

Jubilee Addresses on Home Missions, by C. E. Schaeffer, D. D., Editor, pp. 143, Publication and Sabbath School Board of the Reformed Church in the U. S., 15th and Ray streets, Philadelphia, Pa.

The name of the author is in itself sufficient guarantee of the quality of this new contribution to Home Mission literature. It more than meets expectations. Whatever Dr. Schaeffer does, is uniformly well done. For seven years he has been the efficient Secretary of Home Missions of the Reformed Church in the United States (German). Lovely in spirit, of well balanced mind, and thoroughly consecrated and equipped for his task, he is a fine illustration of Ralph Waldo Emerson's aphorism: "What you are speaks so loud that I cannot hear what you say." Anyone knowing "Charlie Schaeffer" intimately, will be constrained to love the Reformed Church in the United States.

The history of the Church is to a large extent the history of Home Missions. The greatest churches in each denomination were in most cases at first assisted from the Home Mission treasury. Any church organization self-supporting from the beginning was perhaps itself an offshoot from some other, once dependent church.

"As goes America, so goes the world."
"As go the cities, so goes the country."
These are recognized proverbs; and we take the liberty of adding another to the list: As go Home Missions, so goes the progress of the denomination.

Every Presbyterian should read this thrilling narrative of our "German cousin." The official name is, The Reformed Church in the United States. Just substitute "Presbyterian" for "Reformed," and you have our official name. Carry out the thought in reading the book, and four-fifths of its stirring pages would apply to ourselves. The great strength of the denomination is in Pennsylvania and Ohio; but how many Presbyterians know that it has in Virginia and North Carolina eighty-six churches and 8,290 com-

municants? Its problems are our problems, its aim is our aim, its need is our need; and its success contributes to our success. May the Lord abundantly bless its noble work and its worthy Secretary!

The Call of the East—By Thurlow Fraser, pp. 351, illustrated, Revell & Co., \$1.25 net.

John G. Paton, William Carey, Robert Morrison, Dr. McKay, of Formosa, and countless others as worthy though not as illustrious, all heard "The Call of the East." The successor to Dr. McKay gives us a charming romance of love and of Foreign Missions, in which the hero is not Dr. McKay, though he plays a conspicuous and heroic part. There is little attempt at plot, and the average reader guesses far in advance all the essential details of the "conclusion;" but the heroism of Dr. Sinclair, the Irish wit of Sergeant Gorman, and the vivacity and audacity of the heroine, hold the attention on every page.

The chief value of this love story is its noble defense of Foreign Missions. Multitudes will read it with undivided attention from start to finish, who could not be induced to read a column of the ordinary argument for Missions. It is a keen thrust at the globe-trotting critics of Missions; and we could wish them no more deserved punishment than to be compelled to read this book and "see themselves as others see them."

It is a great regret that such a delightful book should be marred by defects. Its chief blemish is a serious insinuation against the Presbyterian Church, of an act of monumental folly, which served to divert the magnificent gift of the Memorial Hospital to a "Union Church" instead of itself, although built with Presbyterian money. Intelligent readers know that "Rev. Thaddeus Cornelius McGuffey" is not typical of the Presbyterian ministry. If the Presbyterian Church does not actually lead the world in missions, it surely stands near enough to the front ranks to be undeserving of such gratuitous criticism.

BAPTIST HOME MISSIONS—By VICTOR I. MASTERS, D. D., *Baptist Home Mission Board. Pages, 175; Paper, 25 Cents.*

This manual for Mission Study classes of the Baptist church, contains also information of much interest to the general reader. It deals exclusively with the work of the Baptist Church, and largely with the organization and labors of its Home Mission Board. Dr. Masters pays kind tribute to the work of the Presbyterian Church among the mountaineers, in the way of schools, etc., and acknowledges indebtedness to the zeal of the Presbyterian Church in arousing the Baptists, but gives credit entirely to the Northern Presbyterian Church, notwithstanding the fact that the Southern Presbyterian Church has now surpassed the Northern in the extent and success of its Mountain Missions. The ancestry of the mountain people is admittedly Scotch-Irish, although the author claims that 48 per cent. of mountain church membership is Baptist. Presbyterians should feel the just reproach of this condition of affairs, the natural result of their having neglected the children of the Covenanters for one hundred years, till now many of the mountain people are aliens and strangers to the church of their fathers, and ignorant of their noble but lost heritage.

If we were at all disposed to criticise the two denominations, Presbyterians and Baptists, our judgment would be that they are both at fault, but from opposite standpoints. The Presbyterian should perhaps cultivate the denominational spirit somewhat more, and the Baptist somewhat less. The one tendency is to hurtful liberality, and the other to sectarianism; and it would be difficult to decide which is the greater fault. The undue and inconsiderate liberality of Presbyterians explains the fact that this denomination is confessedly the chief supporter of the many great undenominational schemes of benevolence, which, however splendid in themselves, perhaps absorb much of the energy and support which should go to the distinctive work of the denomination.

Dr. Masters is well adapted to his task,

the work is well done, and will be a great benefit to his denomination and its Home Mission Board. The book is well worth the price to any Presbyterian for the information it contains as to the activity of an aggressive sister denomination, as well as for the reflex beneficial effect on his own denominational spirit.

A timely book is "Homes in Schaffhausen," Mrs. Mary Ireland, translator; published by the German Literary Board, Burlington, Iowa, handsomely bound in cloth, 60 cents.

At a time when we are seeing so many distressing pictures of European war occurrences, it is a relief to turn our eyes awhile to pastoral scenes abroad. And it is a pleasure to young and old to know something of the every-day life and thought of the people who are engaged in that awful conflict.

This book, translated from the tenth edition of the German of Pastor Fries, depicts intimate scenes from typical German village and home life, and being evidently so widely read, it shows too the sort of story that appeals to the young people of Kaiser William's country.

Each story illustrates one petition of the Lord's Prayer, and reveals the inner heart-yearnings of a people of deep religious feeling, in many spheres of life. Though bringing a distinctly spiritual message, there is not a dull page in the book. It is full of youth and action.

Our Committee of Publication carries quite a number of Mrs. Ireland's splendid translations, which are equally valuable as gift books or for the Sunday School Library.

The following books also portray typical conditions in the European countries now at strife, or give thrilling sketches of some world-famous heroes of the Old World. Incidentally, they throw light upon the ancestral background of many of our new-Americans:

"Old Country Hero Stories," by M. Florence Brown, 25 cents. "Some Immigrant Neighbors," by John R. Henry, 40 cents; "Comrades from Other Lands," by Leila Allen Dimock, 25 cents.

A WORD TO THE WISE.

The fetching Indian picture (opposite page), the first illustration in the September number of *Everyland*, is an index to the treat that awaits the young folks who receive this magazine of their "very own."

It is now published by the Mission-

ary Education Movement, and the title page modestly announces its purpose:

EVERYLAND,

A Quarterly Magazine for Boys and Girls.

But this is by no means all that

might be said. For it is one of the most attractive and valuable magazines that comes to our desk. The stories are interesting to children of any size up to seven feet, many of them are true; and the illustrations are exquisite.

Fifty cents could not be better invested than in a subscription to *Everyland* as a Christmas gift, or a gift of any kind, for a bright boy or girl.

OVER SEA AND LAND.

This little magazine can be depended upon to have always something of interest to the children, and that means something that the seniors, too, will like to read. It is issued by the Presbyterian Church, U. S. A., 156 Fifth Ave., New York City, at the low price of 25c. per year.

The Missionary Survey frankly acknowledges its indebtedness to this little paper, especially in the Junior Department. "When in doubt, consult *Over Sea and Land*" is our practice, even if the rather slangy advertising catchword is not used.



A frontispiece which appeared in beautiful colors in a recent issue of "Everyland."

SENIOR PROGRAM FOR JANUARY.

ALL THE DAYS.

Begin the year with God,
Begin with praise,

For mercies old and new,
And hopeful days;

Begin the year with God,
Begin with prayer,

That courage may be given
His cross to bear.

1. Hymn—"Praise the Savior."
2. Prayer—Of thanks for the Love that has been with us, and that will never fail.
3. Recite all together—"All the Days."
4. New Year Praise—Psa. 108: 5.
New Year Text—Phil. 3: 13-14.
New Year Resolution—Psa. 108: 3.
New Year Determination—Col. 3: 23-24.
New Year Testimony—Psa. 103: 17-18.
New Year Prayer—Psa. 119: 124-5.
New Year Wish—Psa. 107: 31-32.
5. Some Profitable Home Mission Investments:
In the West,
Among Foreign-speaking People,
Among the Indians,
In the Mountains,
Among the Colored People.
6. Recitation—"Dear Country of our Love."
7. Transaction of Business.

Go through the year with God,
Be His in all,

Resolve to serve Him best,
In great and small;

Begin and end with God
The coming year,

So shall His perfect love
Cast out all fear.

8. Hymn—"Go, Labor On!"
9. Prayer—For the Work of the Assembly's Committee, and for all missionaries who are laboring in difficult places; that many souls may be their hire.
10. "Praise God from Whom All Blessings Flow."

NOTES:

3 and 4—Copy, and hand out in advance.

5—Assign in advance. See articles in this number of the Annual Report of the Executive Committee of Home Missions, and leaflet.

7—At this first meeting of the year make definite plans for better work along all lines. If the Society had no Home Mission Study Class in the fall, organize one now. See that the Society has a just share in the work of the Assembly's Home Mission Committee.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, Corner Peachtree and Tenth Streets,
Atlanta, Ga.

FOR THE NEW YEAR.

These are the gifts I ask of Thee, Spirit
serene:

Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's
load;

And for the hours of rest that come between,
An inward joy in all things heard and seen.
These are the sins I fain

Would have Thee take away:

Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadow gray
On all the brightness of the common day.

—Henry Van Dyke.

January first is the generally accepted time for the beginning of new and better things. The old year, with its mistakes and failures is past. The new season stretches out before us with alluring possibilities. Almost instinctively we register the resolution to more conscientiously discharge, during the coming year, the responsibilities God has placed upon our lives.

Never was there a time when Christian women needed more to face the question of this personal responsibility to the mission work of the Church. Every Mission Board in the world is in unprecedented straits for funds, and this in the face of increased responsibilities resulting from disturbed conditions in Europe.

We are beginning the last quarter of the Church year. It is the duty of every member of the Missionary Societies to see that there is no reduction

this year in the offerings of her Society. Perhaps this will mean self-denial on the part of some—the giving up of some cherished plan. Are we called upon to make unusual personal sacrifices at this crucial time in the Master's cause? Read what Dr. Samuel Zwemer said at the recent Student Volunteer Convention:—

"The power of sacrifice is the great unwielded power of the missions today. The scars of Jesus Christ are the test of true discipleship, always and everywhere. Who is there that can write in the diary of his daily life, as St. Paul wrote: 'Henceforth let no man trouble me; for I bear branded on my body the marks of the Lord Jesus'? The man that can do that, can wield the power of sacrifice with sincerity; the man that can do that without hypocrisy, without finching before God or man, is the man that has boldness to appeal to others. By what right do we ask a Moslem convert to tear himself loose from his old environment? By what right do we ask men in Korea or India to face persecution and death, and to become a hissing and a by-word, if he has never seen in our lives the print of the nails?

The scars of Jesus Christ, the print of the nails, the mark of the spear, are they on our aims, our decisions, on our ambitions, on our daily habits? Is there anything in our lives which shows the lacerations and tears and blood and agony of Gethsemane and Calvary? Is the shadow of the cross on your bank account? Do you spend for the Kingdom of God as a mere side issue, or is there on the gift for Christ's Kingdom the print of the nails and the mark of the spear?"

"Were the whole realm of Nature mine,
That were an offering far too small;
Love so amazing, so divine,
Deserves my soul, my life, my all."

ARE THESE OUR OLDEST MISSIONARY SOCIETIES?

MRS. LAUHLIN MACDONALD.

THE Presbyterian of Fayetteville celebrated its twenty-fifth anniversary at its last annual meeting held in the First Presbyterian Church of Fayetteville, N. C., whose Ladies' Society had issued the call for the organization of the Union, in 1889, and had entertained the delegates who responded.

The local society of this church is in a most flourishing condition—having the Assembly's Plan in good working order the first year of its adoption.

Back of every effect lies a cause, and, in this case the indisputable *evidence* of the cause was visible to the eyes of the visitors.

In the effort to honor their guests,

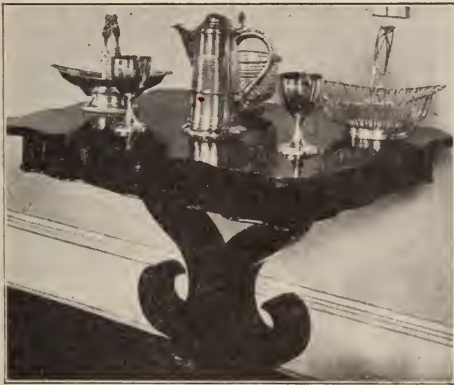
Fayetteville, Sept. 20, 1824."

The sessional record book has this entry for March 29, 1828: "A Society of Young Ladies have presented to our church for sacramental purposes, the following vessels of silver plate," etc.:

That this Young Ladies' Society was a Missionary Society is proven by the fact that it is referred to as the "Young Ladies' Missionary Society," in a sessional record of 1831.

This silver has been in continuous use by this congregation until the adoption of individual cups, the baskets being retained as part of the present service.

But to sessional records and old silver is added the testimony of enduring



Silver Communion service, owned by the First Church of Fayetteville, N. C. The goblets are inscribed as follows: "Presented by the Society of Young Ladies of the Presbyterian Church, of Fayetteville, September 20, 1824."

things new and old were brought out from their treasuries, and their precious heirlooms arranged for inspection.

Near the pulpit was displayed a beautiful old communion service, consisting of the usual tankard and goblets, and two silver baskets of antique design.

Two of these pieces bear the inscription, "Presented by a Society of Young Ladies to the Presbyterian Church of



Monument in Cross Creek Cemetery which bears the following inscription: "Sacred to the memory of our Pastor, Rev. James Douglas," etc., erected by the Female Juvenile Missionary Society of Fayetteville Presbyterian Church, in 1837.

marble. Across the creek from the church, in the old Cross Creek Cemetery, stands a monument bearing this inscription: "Sacred to the memory of our Pastor, Rev. James Douglas, etc. Erected by the Female Juvenile Missionary Society of Fayetteville Presbyterian church, in 1837."

Can it be wondered at that the descendants of this Young Ladies' Missionary Society of 1824 and this juvenile society of 1837 are enthusiastic missionary workers—the first to carry out the Assembly's Plan?

More than ninety years ago the foun-

dition of their work was laid, and the superstructure which crowns it has room enough—not only for missions, but for every beneficence of the church.

Is there a lesson for us? Yes, for every Society, however strong or weak. The lesson? To lay a good foundation for future work. To realize that the results are far reaching and cannot be known in our generation. To remember that the character of the work of our children's children may depend on the manner of service we are rendering now.

Cotton, N. C.

BE STRONG!

Be strong!

We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil,—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep intrenched the
wrong,
How hard the battle goes, the day how long,
Faint not, fight on! Tomorrow comes the
song!

—Maltbie Davenport Babcock.

TWO WESTERN SYNODICALS.

THE Texas Synodical had a most successful meeting at Weatherford, October 16-17. The Program of Conferences concerning the practical solution of Presbyterian Programs, was interspersed by interesting addresses from prominent speakers in attendance on the Synod in session at the same time and place.

When one remembers the vast extent of territory included in this Synodical, the results achieved seem marvelous. It is composed of ten Presbyteries, one of which is larger than the whole State of Georgia. The Missionary work is systematized and efficient, and every department of work is forging ahead. For several years past the resourceful and consecrated President, Mrs. Dullnig, has attended the annual meeting of each of the Presbyteries,

travelling hundreds of miles, often under trying circumstances. But it has paid, for the Presbyteries are unified in their plan of work and have an adequate conception of the needs, not only of the Assembly's Causes, but also of the great West, of which they are a part.

The deep interest evinced by the Synod in the work of the Synodical was encouraging.

The Synodical of Oklahoma had its second annual meeting at Coalgate, October 22-23. Every Synodical officer was present and a goodly number of delegates. With but two exceptions all societies in the Synodical are members of weak, struggling Home Mission churches, and the societies meet a large part of the expenses of the church. Notwithstanding this, however, the socie-

ties gave of their means to all causes of the Church, reaching an average per capita gift of more than *four dollars*.

One of the three Presbyterials is composed of Indian Churches, and it has been a matter of doubt as to whether the societies of Indian women would understand and approve of organization. To the surprise and delight of all, the delegates from Indian Presbyterian reported that the Constitution for local societies and Presbyterials had been translated into the Choctaw language by Rev. Silas Bacon, and that the Indian women understood and approved them, and would be glad to pay their contingent fee as members.

She also reported that not one Indian Society failed to send in its An-

nual Report last year, using the Report Blank sent out by the Auxiliary for this purpose.

The Synodical hopes to meet with Indian Presbyterian next year.

The expenses of the meeting were adequately met by the contingent fund and the Synodical of Oklahoma, organized two years ago, in the face of most discouraging circumstances, was declared to be upon a paying basis.

The success of this organization, under God, has been due to the untiring efforts and unflinching energy of the President, Mrs. Kib Warren—undaunted by seemingly unsurmountable obstacles, she has applied consecrated business sense to the solution of all problems and God has richly blessed her efforts.

HOW THE AUXILIARY PLAN WORKED IN ONE SOCIETY.

MAY FISHER POMEROY.

We put the Auxiliary plan into operation in May, 1913, using such parts of the plan as seemed best adapted to our particular needs, electing secretaries for all the different causes and dividing our contributions according to the Assembly's recommendation.

Throughout the year we maintained a Study Class for Foreign Missions and had several programs arranged by the secretaries of causes, each stressing the needs and interests of her particular field.

Reviewing the results of the eighteen months' trial of the plan, we find them amazing. The attendance at the meetings has been good; we have felt that every member made an earnest effort to be present whenever it was possible. We now have, as members of our society, every available woman in our church—by available I mean women who are not kept out by business, frail health or the care of small children.

And our women are interested, as our splendid attendance proves. We found that by bringing Home Missions, and Young People's Work, and Educational Work, into our programs, we interested some to whom the cause of Foreign Missions, by itself, made

no appeal; and we are all learning so much of the vast needs of every field that it is as one member said at the close of a meeting on Sunday School Extension and Young People's Work: "As each cause is presented to us it seems as if that cause was the most important of all."

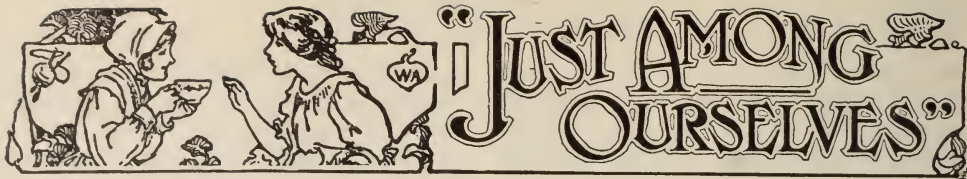
We found, too, that the large number of officers was a great help, not only to the president, from whose shoulders they take much responsibility, dividing that responsibility among a number, so that no one feels burdened; but to the members themselves, for, by giving each of a number of women a little part for which she alone is responsible, we arouse interest in that part and, eventually, in the great work of which her department is a vital portion.

Our contributions also increased, under the new plan to a per capita gift of \$18.16, almost double that of the year before. This did not include the local work, only contributions to the Assembly's causes.

And, best of all, we feel a deeper moving of God's spirit among us as we look to Him for blessing on the work accomplished and on our plans to carry on His work in the future.

The Most High ruleth in the kingdom of men and giveth it to whomsoever He will;—that men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth.

—Dan. 4:27, Ps. 83:18



The Extension of the Home Department of the Missionary Society is going to be exploited along similar lines to the Home Department of the Sunday school. Miss Ruth McClintock, of Millersburg, Ky., has been very successful in circulating a missionary library in her society and church. They began with four books—"Livingstone, the Pathfinder;" "Ann of Ava," "The Women of the Middle Kingdom," and "Under Marching Orders." The books are passed around among the members of the society and church, no one keeping a volume longer than ten days. The work began last April, and since that time one hundred and two people have read the books. The record is kept, as follows: Numbers 1 to 30 are put in the front of each book, so the readers can sign their names before they pass them on to their neighbor. Many men read the books because they found them on their table.

They are now planning to buy several new books. The Secretary of Literature must keep in touch with the books, that they may not be lost or idle.

Another plan for promoting the Extension Department is the circulating of clippings and missionary leaflets among the members of the church who, for various reasons, are confined at home during the session of the Society. A house to house visitation is made by the Secretary, at which time she leaves some missionary literature exacting a promise that ten minutes a day will be devoted to the reading of it. No contributions are asked, but it is found that gifts invariably result after intelligent reading.

It is hoped that some of our Presbyterials will establish an Extension Department at their approaching meeting in the spring, when the matter will be systematically taken down to their local societies and literature printed for the assistance of the Secretary of Literature in this new field.

The Missionary Society of the Second Church of Greenville, S. C., has organized the Central Society with the various branches, and is doing successful work. Dr. Davis, the pastor, is the moving spirit in the missionary work of the church. This congregation is enjoying a beautiful new building, which contains an unusually fine organ.

Rev. and Mrs. E. L. Wilson, who have been for so long identified with the work of Oklahoma, have moved to Forrest City, Ark.

That they have promptly taken up the missionary work in their new church is shown from the following extract from a letter from Mrs. Wilson:

"The Pastor's Aid adopted a Missionary Program in connection with the Aid Society. The last meeting in each month is to be devoted to the study of missions. We had thirteen present at this meeting and eleven gave their names as willing to subscribe for THE SURVEY.

We hear a great deal about the splendid material to be found in the workers which come to us from the mountain sections of our Church. Some of our best known ministers are proud to have been "mountain boys." That the same spirit is in evidence among our missionary society workers is shown in the following:

A well-known member of Asheville Presbyterial, who lived some distance from the place of the annual meeting last spring, was deeply anxious to have the delight of attending its sessions, though the railroad fare was considerable and she lived four miles from the railroad station. She knew no possible way of overcoming the difficulties incident to reaching the meeting. "But I just prayed for money and kept on getting ready," she said, in relating her experience, "I knew the Lord would get me there if He thought it best for me to go. The morning before the time to start she received an unexpected letter from her son in the Far West, which enclosed \$10. This solved the problem of the railroad fare, but there was no way to get over the four miles intervening between her and the station. Nothing daunted by this small difficulty, however, she walked the four miles and carried her suit-case, reaching the Presbyterial in time for the opening session, and receiving a royal welcome from the many who understood the difficulties she had overcome. Surely the \$2.00 she contributed in the collection for Balfour Orphanage was a "widow's mite" in the Master's sight!

The Society at Lincolnton, N. C., saves the birthday offerings of its members, and at the end of the year has a sufficient sum to send a delegate to Montreat. This society, working under the Assembly's plan, had an increase of 50 per cent. in their gifts last year.

The church at Shawnee, Okla., has a live Young People's Society, which makes up in

energy for its fewness in numbers. The five members—all business girls—meet weekly at 6 o'clock and bring their lunch, spending a pleasant evening in studying missions. They are now forming a Bible Class.

Miss Jane S. Hall, of Wilmington, N. C., has adopted an excellent plan for adding interest to the study of "In Red Man's Land." She writes as follows:

"My missionary sister has bought a little post-card projector to take back to China with her next year, and meanwhile we can have the use of it. So it occurred to me that if I could get some pictures, especially colored post-cards of our various Indian schools, particularly Durant College, or of Indian families at work, and Indian children at play, we could show them at our meetings and make the study more vivid and interesting. Has the Auxiliary any such pictures on hand? If so, I would like to order a set. Then, if the plan seems to "take," we could help out our Foreign Mission study class the same way. In fact, I have been wondering if it would not be a good plan for the Auxiliary to encourage the use of these little post-card lanterns by getting up series of colored cards illustrating each book recommended for the Study Classes. The magic lantern lectures are splendid, but so few churches can afford to have these expensive lanterns, while almost any little church could buy one of these \$3 or \$4 post-card projectors for the use of its Missionary Societies. I feel that it is rather a presumption for me to be offering these suggestions, but I have seen how delighted the children (and many older people) are with these pictures, and I'd like to try it in our society, though we are by no means children."

Our beautiful Foreign Mission post-cards are well known to the Church at large, and we are planning to have corresponding sets of Home Mission post-cards which may be used in these projectors.

The new Training School which the Assembly has established at Richmond, Va., for the preparation of Church workers, is, of course, especially close to the hearts of the members of the Virginia Synodical, since they have been urging its establishment for years. At the recent meeting of this Synodical they set aside money for the training

of several of their workers, and their Secretary of Young People's work is to take the course this year. It is hoped other organizations will emulate their fine example.

It is a matter of deep regret that Mrs. S. H. Askew has been unable to prepare the sets of Bible readings which she had promised to the Auxiliary last spring. Unexpected illness in her family, with the press of daily duties, has made it impossible for her to prepare these. We are substituting for all orders for "Women of the Bible" another leaflet on the same subject. We shall hope to have these Bible readings next year.

Extract from a letter from Kentucky:

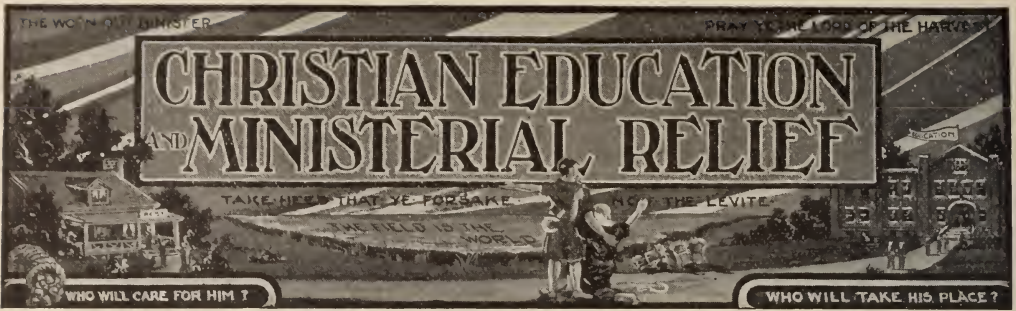
"The Transylvania Presbyterial had a most inspiring and helpful session. At its close Mrs. Irvine—fine, splendid woman!—took the whole body of speakers, with two exceptions, over with her to her home at Danville and had 'echoes' of the Presbyterial program for her own women in Danville on Saturday and Sunday, before the speakers should go on to the next Presbyterial. There is a vast difference in the 'forehandedness' of leaders."

Mrs. Lauchlin McDonald, of North Carolina, writes that in Fayetteville Presbyterial many of the country societies have been invited to unite with the town societies nearest them and hold large meetings for the celebration of Home Mission week.

In November Miss Emma Roberts, of Atlanta, conducted an interdenominational mission study class under the auspices of the Federation of Women's Missionary Society of Chattanooga, Tenn. The class numbered more than fifty and was very enthusiastic, keeping up a fine attendance during the six days. One hour each day was devoted to the study of methods, and one hour to the study of "The Child in the Midst." The members of this class expect to conduct classes in their various churches during the winter.

Our deepest sympathies go out to Mrs. J. B. Nunn, President of the Arkansas Synodical, in the sad loss she has sustained in the death of her mother, who passed away at Mrs. Nunn's home in Whelen Springs, Ark.





Address All Communications Relating to
This Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

THE EXIGENCY AND HOW TO MEET IT.

BY REV. R. C. REED, D. D.

TWO THINGS need to be said, and I should like to say both of them with all the plainness and vigor possible. One is that our Church is suffering sadly for the want of more ministers; and the other is that we can do, and should do, more than we are doing to supply the deficiency.

1. There is nothing new in the first statement. It has been said over and over again with an iteration and reiteration that has already grown monotonous. But for all that, it needs to be kept constantly before the mind of the Church. We ought not to lose sight for one instant of the fact that the need for more ministers is a pressing one, and a matter of vital importance. In the aggregate, thousands of our people are deprived of the ordinances necessary to the nourishment of their spiritual life and essential to the maintenance and enlargement of the Kingdom of Christ. Decline, decay, and ultimate dissolution are the results which logically and inevitably follow from vacancy.

The conviction is forcing itself on my mind that if Christ ordained our system of government, we are not working it according to the author's intent. It can not be admitted that

Christ provided for his Church an organization which, when administered according to his will, exhibits a defect at the very point where a defect is most fatal to its efficiency. It can not be admitted that he who redeemed the world, and ordained that his redemption should be made effective through preaching, left his Church with no means of supplying an adequate number of preachers. It can not be admitted that Christ who laid upon his followers the duty of giving to his cause a world-wide conquest, left them helpless to provide an efficient leadership for the onward march. Either we have failed to apprehend the plan of Christ, or we are signally failing to work it properly. If any government should organize an army for conquest, and should make no provision whereby the army could be sufficiently officered, the wisdom of the government would be discredited.

Of course, Christ is not responsible for the inefficient, crippled condition in which our Church finds itself. This crippled condition is chronic with us. We have never had a sufficient number of preachers to adequately man our organizations. The present differs from some other periods only in that our lame condition is more pronounced.

Our defect is not only a radical one, but apparently a permanent one. If it be in reality and necessarily a permanent one, we have grave reason to fear that in our organization we have missed the mind of the Master.

2. We are not doing all that we can do and ought to do to remedy the defect. Why? I believe the principal cause of our failure is that we lean too far to the Quaker theory of a call to the ministry—we positively wait for the spirit to give the call. We are the victims of a false mysticism; we expect God to interpose directly and signify His will to those whom He wishes to preach the gospel. No human instrumentality must mediate the call. This would mar the evidence of its divine source. We demand that the preacher shall have the same kind of heavenly authentication for his call to preach that Paul claimed for his apostleship; he must receive it “neither from men, nor through men, but through Jesus Christ and God the Father who raised him from the dead.”

Have we scriptural ground for such a view of a call to the ministry? No doubt the call, if a genuine one, is from God. But not more so than the sinner's call to discipleship. We hold that every sinner is saved through effectual calling. What is effectual calling? It is the work of God's Spirit. We can no more give an effectual call to a sinner and bring him into unison with Christ than we can give a Christian an effectual call and bring him into the ministry. The one of these is as much of God as the other. Now, in the case of the sinner we recognize it as our duty, our imperative duty, yea, our supreme duty to mediate the call. This is our first business as preachers to cry, “Ho, every one that thirsteth, come ye to the waters.” Why should it be any less our duty to serve as the medium of God's call to the ministry?

I believe it is our duty, and a duty pressing, urgent, imperative just in proportion to the exigencies of the case. When we see the Kingdom of God suffering, sorely suffering for the want of more ministers, we should sound the call with persistent earnestness. We should pray the Lord of the Harvest, but we should do as we do in all other matters—use the appropriate means to answer our prayers.

I am not forgetful of the fact that our General Assembly has enjoined it on pastors and sessions to look out suitable young men and lay before them the claims of the ministry. I doubt not this injunction is to some extent being obeyed. But I do not believe that it has yet taken hold of the heart and conscience of the Church as it should. I believe that comparatively few of our pastors and sessions are discharging anything like their full duty in this respect.

There is no reason why this duty should be restricted to pastors and sessions. Touching the call to the sinner the injunction of the Bible is “let him that heareth say come.” It is permitted to every Christian to offer his services to voice the divine call to repentance. Why should not every Christian, impressed with the need of more preachers, offer his services to voice God's call to the ministry? Surely, if the whole Church would resolve itself into a recruiting agency for the army of Christ, it would not be without a divine warrant in doing so. But if for the army, why not for the officers of the army? I believe the whole Church should bestir itself to secure a more numerous and a more efficient preaching force. Only let the Church do this and we shall find that Christ did not launch an organization defective at the most vital point.

Columbia, S. C.

From Mrs. M. J. Kenan, Benton, Ala.:

We enjoy our SURVEY so much! It is the finest book of the kind I ever saw.

Behold He Comes

BY REV. J. H. SAMMIS, D. D.

*A little longer, and the silent skies
Shall sing again, and on our upturned eyes
Pour out the splendor of the saintly train,
And hymn the anthem of the Christ again.*

*A little longer,—Bride of Christ awake!
Make thyself ready for the Bridegroom's sake.
Behold, He comes to bear thee to His rest
As once He winged His way from Olives' crest.*

*A little longer, and the mists between
My face and His whom I have loved unseen,
Shall part asunder and my Sun shall shine
Eternal summer on this soul of mine.*

*A little longer,—oh, my soul, be strong,
Hold fast the Hope, He cannot tarry long;
One blissful moment with Himself to be
And what were earthly good or ill to thee?*

*A little longer—oh, my feet, be swift,
On every mountain top the Cross uplift;
To mart and jungle, palaces and slums,
Bear on the tidings, for He quickly comes.*

CHRISTIAN COLLEGE—WHAT AND WHY?

REV. GEORGE R. GROSE, D. D.

What are the advantages of the Christian school? Is the work of the denominational institutions of learning in any vital sense distinctive? Can not the State institution, with its larger equipment and unlimited resources give better training to our young people than the small colleges supported by the Church and by personal gifts?

These are fair questions, and ought to have a candid answer.

There is something distinctive in a Christian college. That something is its religious atmosphere. The Christian ideals of life and conduct are kept constantly in the foreground. The claims of the Church and of Christian service are frankly recognized as having a place with intellectual culture. This atmosphere for four years makes mightily for the shaping of one's conduct and determining his permanent life interests. The utter indifference to the things of religion in some institutions of learning is sending forth our young men and women confirmed in habits of religious neglect if not of skepticism and irreligion.

If the worth of the college is tested by its product, the denominational schools have no fear of comparison with other institutions. They are making men of scholarship and moral worth who take high place as leaders in the world's work. The close personal touch of student and teacher in an atmosphere that is earnestly moral and sanely religious affords the very best opportunity for the culture of the mind.

If the Church is to have an educated ministry, and trained, efficient leaders, the Christian colleges must give our young men their training. A mere fraction of the Christian ministers of today is supplied by the State schools. Young men under the influence of the

non-denominational colleges of four years go into business, as a rule, and not into Christian service. The Church manifestly has no more important task than securing and training strong and efficient leaders. These will be wanting if parents and pastors are indifferent to the religious influences around the boy during his college days.

But most important of all, the Christian college is making an all-round man. It stands for thorough scholarship and moral worth, for intellect plus character, for trained ability united with high purpose. And this alone will meet the need of our time. Theodore P. Shonts well said, "The educated man who lacks character labors under a heavier handicap than the uneducated man who has integrity." Men must be educated, but they must be trained for integrity, for moral purpose, and for spiritual service. The Christian college is trying to stress the quality of life and to make a symmetrical man, keen in intellect, rich in sympathy, and strong in his will to serve righteousness. As long, then, as our Church schools stand intelligently and effectively for these things—they rightly claim the generous gifts of the people for support, their sons for training, and their prayers for guidance and strength.

The General Assembly, by means of the Student Loan Fund, is making it possible for scores of the choicest boys and girls of our Church to receive a higher education in our own colleges. This is not only preparing men and women for greater usefulness in our Church, but is also rendering assistance to these splendid institutions. Scarcely any investment that could be mentioned will yield larger returns than gifts placed in this Student Loan Fund.

LITTLE HEART STORIES ABOUT THE ENDOWMENT FUND.

BY MILDRED WELCH.

The Endowment Fund of Ministerial Relief, it has a stately sound,—but rather solemn and remote, you think, nor in any way concerned with the joys and sorrows of our common lot. And yet, was there ever an Endowment Fund so full of what the reporters so eagerly seek, “stories of human interest?”

They are as a string of pearls, each pearl a gift, each gift a life, that gives its best nor asks the cost. We count them over as we thread them, one by one, each gift rose-hued with love and sacrifice.

From little Jim, who made his money picking cotton; from a young girl, lonely and ill in a hospital; gifts of Christmas money from the babies and their savings from little children in an Orphans’ Home. Only twenty-four cents, but they came from a woman of seventy, with an income of sixty dollars a year. And this: She was a widow and all her kindred dead, so she sent it, the silver cup her husband gave her. And this: The money came from a piece of needle-work, each stitch put in with love by an old lady in a Home. From a woman, who would not offer unto the Lord that which cost her nothing, there came a dollar. Bed-ridden for twelve years, her right arm gone, she made the money lying on her back, hemstitching with her left hand.

One day there came a package of beautiful curly brown hair, touched here and there with gray, where toil and hardship had silvered it.

“I am a widow,” she wrote, “and I work powerful hard, but it takes all I can make for the children. But I sure wants to give somethin’ for the preachers’ widows.

“Some folks tole me curly hair was the fashion now. My hair is powerful curly, so I send you that just as I had it cut, thinkin’ it might bring some money if you sold it. Maybe the good Lord will bless it as He did the widow’s mites.”

“She hath washed my feet with tears and wiped them with the hairs of her head.”

There is the mother who gave the orator’s medal won by her boy at Washington and Lee University—her boy dead now in the early promise of his ministry, and the young

fellow who sent his gift out of a heavy heart because he had buried both his father and mother within a month.

And there are the Memorial Funds. There is one in memory of Angus Johnson, the sunny-hearted old minister of ninety-nine. Those who were at the General Assembly, when, with his wife, the snows of ninety-seven winters on his head, the old minister stood in the pulpit and sang of the homeland, will never forget it. Business, motions, committees, were forgotten. The older men broke down, the younger ones felt their eyes grow dim as the sweet and quavering voices fell on the stillness:

“When the evening shadows gather
And the long day’s work is over,
When we reach the unknown country
Out beyond the setting sun,
After all the weary waiting
We shall know each other there.”

There are some memorials, too. Some are small; none are very large. Only a simple list of names, but behind each one, a heart-ache for “the touch of a vanished hand and the sound of a voice that is still.”

In memory of fathers and friends—of mother in all the world, of a son, a young minister who died at thirty-one; of little ones, whose tiny graves, one might compass with the arms, yet large enough to cast a shadow of a grave across the landscape of your life.

They rest—and their names, not only on a stone in the grave-yard, but in lives made better by their presence, will be held in perpetual remembrance till the day break and the shadows flee away.

Remember the Endowment Fund while you are living and leave a remembrance of it and of you in your will when you are gone. Mr. John Stites, Treasurer, Fifth and Market streets, Louisville, Ky.

The legal title is, “The Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church in the United States.”—incorporated under the laws of the State of Kentucky.

From Mrs. W. W. Sadler, Mart, Texas:

I want to express something of the great value of THE MISSIONARY SURVEY to me personally—and to our work. *We could not do without it!* We find use for it in every phase of our Church work—beyond even that of Missions.

ADVANTAGES OF THE CHRISTIAN COLLEGE.

Has the Christian college any advantages over other institutions of higher learning?

No men could be expected to have less prejudice in its favor than the men who are graduates of or identified with great State schools, and most of these men, if they are Christians, express emphatically their belief that the Christian college has distinct advantages over other institutions.

Not long since one of the large denominations sent to its pastors who were graduates of State schools this question: "Do you believe in the maintenance of denominational colleges?" Practically all of these State university graduates replied with emphasis that they did believe in such institutions, their reasons being summarized in the following sentences:

"Product best."

"Higher view of life."

"Religious atmosphere better."

"Influence of Christian teachers."

"Thought and purpose more idealistic."

"The safest place for my boy and girl."

"Christian point of view most favorable to intellectual development."

"Can get a combination of religion and culture not possible in a State institution."

"They produce a better type of manhood and womanhood than the secular institutions."

"The Christian college offers a field for investment second to none in importance and in returns."

"The atmosphere in which a boy is educated counts for much," says President W. O. Thompson, of Ohio State University. "I am in no way untrue to State institutions when I say that in our day a boy might become a bachelor or master in almost any one of the best of them and be as ignorant of the Bible, the moral and spiritual truth which it represents and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country. Who is to supply this lack if not the Christian college?"

The Preacher's Prayer

When to the pews I turn my gaze,
Within the wistful eyes I read
A hunger lurking 'neath the praise:
For hearts at peace their faces plead.

When, prayer inclined, I gaze on high,
The Saviour's eyes, with yearning
dim—
The pitying love that stooped to die—
Unveil the perfect peace in him.

Lord Christ, my trembling lips inspire,
So with Thy love my words impress,
That I may link each heart's desire
With thy vast eager power to bless.
—H. A. Walter, in *Lutheran*.



Branch Department at
Texarkana.

PUBLISHING HOUSE:
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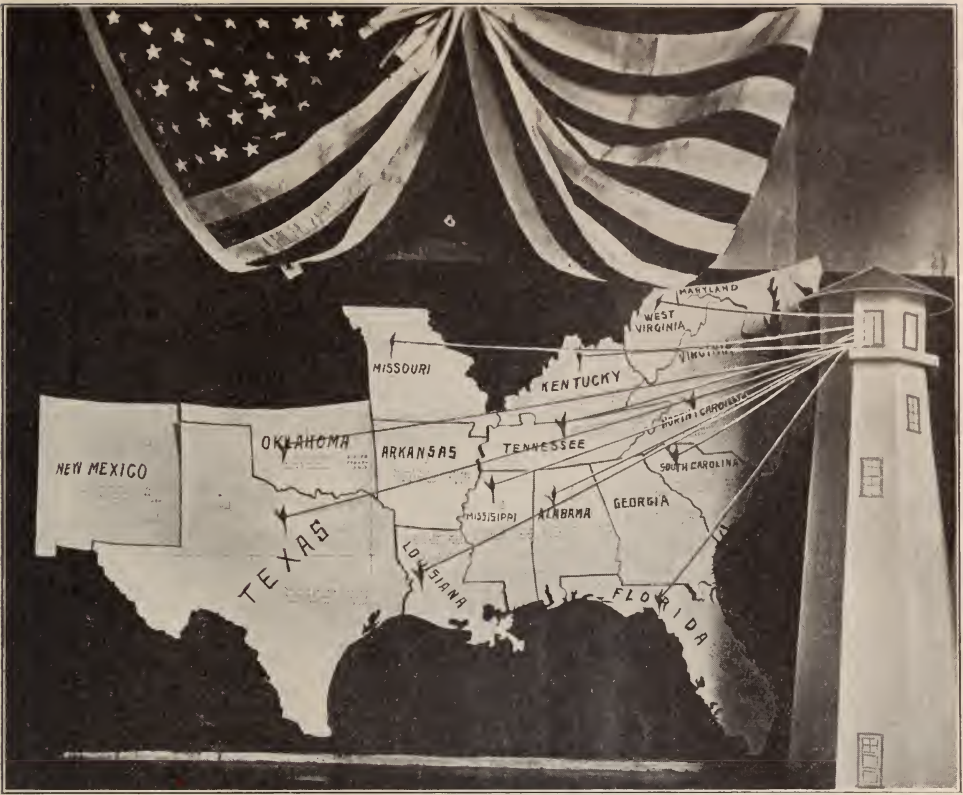
SUNDAY SCHOOL EXTENSION.

A point to remember—The Sunday school reaches *thousands* who do not hear preaching—either through lack of a minister or remoteness of the church house. Sometimes indifference keeps them away from the church. In any event, the Sunday school *goes to them*. A Sunday school may be con-

ducted in a private home, in a barn, or on the side of a hill. The Bible, a pupil and an earnest teacher constitute a Sunday school which becomes the forerunner of an established church. This is a part of what Sunday School Extension means.



Johnston Run Sunday School, near Petersburg, W. Va.



How They Demonstrated "Sunday School Extension" in the Esplanade Presbyterian Sunday School, New Orleans.

GIVING THEM A VISION OF IT.

The motto of the Esplanade Presbyterian church and Sunday school is "FOR OTHERS." Therefore, the Superintendent, Mr. J. E. Bader, decided to make this the keynote of the Rally Day exercises.

After the lesson period, the school reassembled, and an appropriate marching hymn was announced when the members of the Beginners' Department began to march from their room around and through the school. Each child carried a small pole to which was attached a cardboard outline of one of the Southern States. The children, upon reaching the Superintendent's desk, halted and faced the school. The singing ceased, and one by one each State outlined was removed from the pole, the children calling its name, and the following facts were emphasized: First, the total population of the State under twenty-five

years of age. Second, the population outside of the Sunday school. And, last, our Sunday school enrollment. Then placing the outline map in its position on a black cloth background, the children were asked if the need for light was not so great that we should assist in sending it. This was answered, without exception, with a hearty "Yes" from the whole school.

To the right of the cloth stood a handsome cardboard lighthouse representing Richmond, from the windows of which, attached to white tape, tiny torches were placed on each State as the children answered the call for light.

The map, when completed, measured about six feet wide by three feet high, as is shown in the accompanying picture. The exercises were concluded by the entire school standing and singing "America."

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

- AFRICA-CONGO MISSION [36]
Ibanche. 1897.
 Rev. and Mrs. J. McC. Sieg.
 Rev. and Mrs. A. L. Edmiston (c)
 Rev. and Mrs. H. M. Washburn.
Luebo. 1891.
 Rev. W. M. Morrison.
 Rev. and *Mrs. Motte Martin.
 Dr. and *Mrs. L. J. Coppedge.
 Rev. and Mrs. L. A. DeYampert
 (c).
 Miss Maria Fearing (c).
 Rev. and Mrs. C. L. Crane.
 Mr. T. J. Arnold, Jr.
 Mr. and Mrs. W. B. Scott.
 Mr. and Mrs. A. H. Setzer.
 Miss Elda M. Fair.
 Rev. and Mrs. R. F. Cleveland.
 Rev. and Mrs. N. G. Stevens.
 Mr. W. L. Hillhouse.
 Rev. T. C. Vinson.
 *Rev. S. H. Wilds.
 Dr. T. H. Stixrud.
Mutoto. 1912.
 *Rev. and Mrs. Geo. T. McKee.
 Rev. A. A. Rochester.
 (c)
 Rev. and Mrs. J. W. Allen.
 Rev. Plumer Smith.
Lusambo. 1913.
 Rev. Robt. D. Bedinger.
 Rev. and Mrs. A. C. McKinnon.
 E. BRAZIL MISSION. [15]
Lavras. 1893.
 Rev. and Mrs. S. R. Gammon.
 Miss Charlotte Kemper.
 Mr. and Mrs. A. F. Shaw.
 Rev. H. S. Allyn, M. D.
 Mrs. H. S. Allyn.
 Mr. and Mrs. C. C. Knight.
 Mr. B. H. Hunnicutt.
 Miss R. Caroline Kilgore.
 Mr. F. F. Baker.
 Mrs. Kate B. Cowan.
Bom Successo.
 Miss Ruth See.
 Mrs. D. G. Armstrong.
 W. BRAZIL MISSION. [10]
Ytu. 1909.
 Rev. and Mrs. Jas. P. Smith.
Braganca. 1907.
 Rev. and Mrs. Gaston Boyle.
Campinas. 1869.
 Rev. and Mrs. J. R. Smith.
Itapetininga. 1912.
 Rev. and Mrs. R. D. Daffin.
Descalvado. 1908.
 Rev. and Mrs. Alva Hardie.
 N. BRAZIL MISSION. [11]
Garanhuns. 1895.
 Rev. and Mrs. G. E. Henderlite.
 Rev. and Mrs. W. M. Thompson.
Pernambuco. 1873.
 *Miss Eliza M. Reed.
 Miss Margaret Douglas.
 Miss Edmonia R. Martin.
 Rev. and Mrs. W. C. Porter.
Canhotinho.
 Dr. G. W. Butler.
 Mrs. G. W. Butler.
 MID-CHINA MISSION. [70]
Tunghiang. 1904.
 Rev. and Mrs. J. Y. McGinnis.
 Rev. and Mrs. H. Maxey Smith.
 Miss R. Elinore Lynch.
 Miss Kittie McMullen.
Hangchow. 1867.
 Mrs. J. L. Stuart, Sr.
 *Miss E. B. French.
 Miss Emma Boardman.
 Miss Mary S. Matthews.
 Miss Venie J. Lee, M. D.
 *Rev. and Mrs. Warren H. Stuart.
 *Miss Annie R. V. Wilson.
 Rev. and Mrs. R. J. McMullen.
 Mr. and Mrs. J. M. Wilson.
 Miss Rebecca E. Wilson.
 Mr. S. C. Farrior.
 Rev. G. W. Painter, Pulaski, Va.
Shanghai.
 Rev. S. I. Woodbridge.
Kashing. 1895.
 Rev. and Mrs. W. H. Hudson.
 Dr. and Mrs. W. H. Venable.
 Rev. and *Mrs. J. M. Blain.
 Miss Elizabeth Talbot.
 Rev. and Mrs. Lowry Davis.
 Miss Irene Hawkins.
 Dr. and Mrs. A. C. Hutcheson.
 Miss Elizabeth Corriher.
Kiangyin. 1895.
 Rev. and Mrs. L. I. Moffett.
 *Rev. and Mrs. Lacy L. Little.
 Dr. and Mrs. Geo. C. Worth.
 Mr. and Mrs. Andrew Allison.
 Miss Rida Jourolman.
 Mrs. Anna McG. Sykes.
 *Miss Ida M. Albaugh.
 *Miss Carrie L. Moffett.
 Miss Mildred Watkins.
 Dr. F. R. Crawford.
Nanking.
 *Rev. and Mrs. J. L. Stuart.
 Dr. and Mrs. R. T. Shields.
 Rev. and Mrs. P. F. Price.
Soochow. 1872.
 Rev. J. W. Davis.
 Dr. and Mrs. J. R. Wilkinson.
 Dr. J. P. Mooney.
 Miss S. E. Fleming.
 Miss Addie M. Sloan.
 Miss Gertrude Sloan.
 Mrs. M. P. McCormick.
 *Rev. and Mrs. P. C. DuBose.
 Rev. R. A. Haden.
 *Mrs. R. A. Haden.
 Miss Helen M. Howard.
 Miss Millie S. Beard.
Changchow. 1912.
 Rev. C. H. Smith.
 NORTH KIANGSU MISSION. [59]
Chinkingang. 1883.
 Rev. and Mrs. A. Svdenstricker.
 Rev. and Mrs. J. W. Paxton.
 Rev. and Mrs. D. W. Richardson.
 Rev. and Mrs. J. C. Crenshaw.
Taichow. 1908.
 Rev. and Mrs. C. N. Caldwell.
 Rev. and Mrs. T. L. Harnsberger.
Hsuehoufu. 1897.
 Rev. Mark B. Grier.
 Mrs. Mark B. Grier, M. D.
 Dr. A. A. McFaden.
 Rev. and Mrs. Thos. B. Grafton.
 Rev. and Mrs. Geo. P. Stevens.
 Rev. and Mrs. F. A. Brown.
 Rev. and Mrs. O. V. Armstrong.
Hwaiianfu. 1904.
 Rev. and Mrs. H. M. Woods.
 Miss Josephine Woods.
 Rev. and Mrs. O. F. Yates.
 Miss Lillian C. Wells.
Yencheng. 1909.
 Rev. and Mrs. H. W. White.
 Rev. and Mrs. C. F. Hancock.
Sutsien. 1893.
 Dr. and Mrs. J. W. Bradley.
 Rev. B. C. Patterson.
 Mrs. B. C. Patterson, M. D.
 *Rev. and Mrs. W. F. Junkin.
 Mr. H. W. McCutchan.
 Miss Mada McCutchan.
 Miss M. M. Johnston.
 Miss B. McRobert.
Tsing-kiang-pu. 1887.
 Rev. and *Mrs. J. R. Graham, Jr.
 Dr. and Mrs. James B. Woods.
 Rev. and Mrs. A. A. Talbot.
 *Miss Jessie D. Hall.
 Miss Sallie M. Lacy.
 Rev. Lyle M. Moffett.
 Miss Nellie Sprunt.
Haichow. 1908.
 *Rev. and Mrs. J. W. Vinson.
 L. S. Morgan, M. D.
 Mrs. L. S. Morgan, M. D.
 Rev. and Mrs. A. D. Rice.
 CUBA MISSION. [16]
Cardenas. 1899.
 Mrs. J. G. Hall.
 Miss M. E. Craig.
 †Rev. H. B. Someillan.
Caibarien. 1891.
 Miss Mary I. Alexander.
 Rev. and Mrs. R. L. Wharton.
 Mr. and Mrs. E. R. Sims.
Placetas. 1909.
 Rev. and Mrs. H. F. Beaty.
 †Miss Janie Evans Patterson.
Camajuani. 1910.
 Miss Edith McC. Houston.
 †Rev. and Mrs. Ezequiel D. Torres.
Sagua. 1914.
 †Rev. and Mrs. Juan Orts y Gonzales.
 JAPAN MISSION [30]
Kobe. 1890.
 Rev. and Mrs. S. P. Fulton.
 Rev. and Mrs. H. W. Myers.
 Rev. and Mrs. W. McS. Buchanan.
Kochi. 1885.
 Rev. and Mrs. W. B. McIlwaine.
 *Rev. and Mrs. H. H. Munroe.
 Miss Estelle Lumpkin.
 Miss Annie H. Dowd.
Nagoya. 1867.
 Rev. and Mrs. W. C. Buchanan.
 Miss Charlotte Thompson.
 Miss Lelia G. Kirtland.
 Rev. and Mrs. R. E. McAlpine.
 Miss Elizabeth O. Buchanan.
Susaki. 1898.
 Rev. and Mrs. J. W. Moore.
Takamatsu. 1898.
 Rev. and Mrs. S. M. Erickson.
 Rev. and Mrs. A. P. Hassell.
 *Miss M. J. Atkinson.
Tokushima. 1889.
 Rev. and Mrs. C. A. Logan.
 Miss Lillian W. Curd.
 Rev. and Mrs. H. C. Ostrom.
Toyohashi. 1902.
 Rev. and Mrs. C. K. Cumming.
Okazaki. 1912.
 Miss Florence Patton.
 Miss Annie V. Patton.
 KOREAN MISSION. [76]
Chunju. 1896.
 Rev. and Mrs. L. B. Tate.
 Miss Mattie S. Tate.
 Dr. and Mrs. T. H. Daniel.
 Rev. and Mrs. L. O. McCutchan.
 Rev. and Mrs. W. M. Clark.
 Rev. and Mrs. W. D. Reynolds.
 Miss Susanne A. Colton.
 Rev. S. D. Winn.
 Miss Emily Winn.
 Miss E. E. Kestler.
 Miss Lillian Austin.
 Mr. and Mrs. F. M. Eversole.

Kunsan. 1896.

Rev. and Mrs. Wm. F. Bull.
 *Miss Julia Dysart.
 *Miss Anna M. Bedinger.
 Mr. and Mrs. W. A. Venable.
 Dr. and Mrs. J. B. Patterson.
 Rev. John McEachern.
 Mr. Wm. A. Linton.
 Miss Elsie J. Shepping.
 Miss Sadie Buckland.

Kwangju. 1898.

Rev. and Mrs. Eugene Bell.
 Rev. S. K. Dodson.
 Miss Mary L. Dodson.
 Mrs. C. C. Owen.

Rev. and Mrs. P. B. Hill.

*Miss Ella Graham.
 *Dr. and Mrs. R. M. Wilson.
 Miss Anna McQueen.
 Rev. and Mrs. J. V. N. Talmage.
 Rev. and Mrs. Robert Knox.
 Mr. and Mrs. M. L. Swinehart.
 Mr. William P. Parker.
 Miss Harriet D. Fitch.

Mokpo. 1898.

*Rev. and Mrs. H. D. McCallie.
 Miss Julia Martin.
 *Rev. and Mrs. W. B. Harrison.

Rev. and Mrs. J. S. Nisbet.
 Miss Ada McMurphy.
 Miss Lillie O. Lathrop.
 Dr. and Mrs. R. S. Leadingham.
 Rev. and Mrs. R. L. T. Newland.

Soonchun. 1913.

Rev. and Mrs. J. F. Preston.
 *Rev. and Mrs. R. T. Coit.
 *Miss Meta L. Biggar.
 Miss Lavalette Dupuy.
 Miss Anna L. Greer.
 Rev. and Mrs. C. H. Pratt.
 Dr. and Mrs. H. L. Timmons.
 Rev. and Mrs. J. C. Crane.
 MEXICO MISSION. [11]

Linares. 1887.

Rev. and Mrs. H. L. Ross.

Matamoros. 1874.

Miss Alice J. McClelland.

San Benito, Texas.

Miss Anne E. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross.

Montemorelos. 1884.

Mr. and Mrs. R. C. Morrow.

C. Victoria. 1880.

Miss E. V. Lee.

Tula. 1912.

Rev. and Mrs. J. O. Shelby.
 UNASSIGNED LIST. [1]

Japan.

Rev. L. C. McC. Smythe.
 RETIRED LIST. [3]

Brazil.

Mrs. F. V. Rodrigues.

Mrs. R. P. Baird.

China.

Rev. and Mrs. Geo. Hudson.

Cuba.

Miss Janet H. Houston.

Rev. and Mrs. J. T. Hall.

Japan.

Miss C. E. Stirling.

Mrs. L. R. Price.

Korea.

Dr. W. H. Forsythe.

Miss Jean Forsythe.

Missions, 10.

Occupied stations, 53.

Missionaries, 335.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

†Associate workers.

For postoffice address, etc., see next page.

STATIONS, POSTOFFICE ADDRESSES.

Africa.—For Ibanche, Luebo, Mutoto, and Lusambo—"Luebo, Congo Belge, Africa, via Antwerp," care A. P. C. Mission.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetinga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rie Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow "Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—"For Chinking—"Care Southern Presbyterian Mission, Chinking, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinking, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinking, China." For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—via Chinking, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinking, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinking, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari, Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

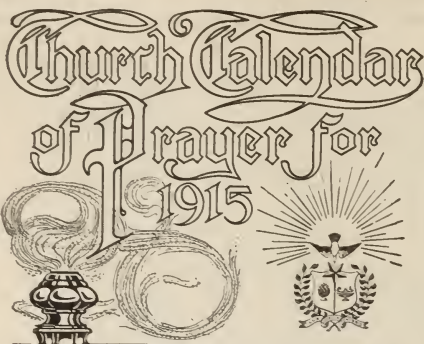
MEXICO MISSION.—For Linares—"Linares, Nuevo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

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